

The Pastor

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The Pastor

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THE COVER: This "Pioneer Thanksgiving" reminds us of the harvest festival celebrations begun by the Pilgrim Fathers in 1621. Thanksgiving Day this year is November 26. Religious News Service Photo.

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slants on the secular

By JOHN O. GROSS

WHENEVER a man gives up an income of \$100,000 a year to serve his country for \$15,000 we get curious to know more about him and his plans. This occurred in the life of Judge Harold R. Medina, and in *The Atlantic* (Oct., 1953) he sketches his personal philosophy. He holds that the future welfare of our nation depends "upon our spiritual strength rather than upon bombs, production, and material wealth."

He thinks lawyers ought to reflect the spiritual quality of justice in their everyday relations. Neither does he feel that a judge should be ashamed to seek guidance and strength from Almighty God. An ideal he holds sacred is from Deuteronomy 1:16-17.

THE DISTANCE between the W.C.T.U. interpretation of the facts about alcoholism and science has greatly widened, if we may believe the Center of Alcohol Studies at Yale University. In an interview published in the *U.S. News & World Report* (Oct. 2, 1953), Seldon D. Bacon, called the "foremost authority on alcoholism," reviews the varied facets of this perennial problem. Bacon estimates the number of drinkers in the United States to be between 60 and 70 million. Of this number a few less than 4 million have lost control of their drinking habits.

The school texts (98 per cent, he says) on which temperance reform so sorely depends contain many fallacies that science no longer supports. Alcohol is a poison, but not in the sense usually considered. To be sure, it can kill you, Bacon says, but "this is also true of mashed potatoes." Death, therefore, from alcohol requires a quantity which the ordinary drinker is not likely to consume at one sitting. The question of what may happen as a result of regular and habitual drinking is dismissed as uncertain.

One point of divergence with the traditional temperance advocate is on the question of what is good and what is bad. On this Bacon answers that alcohol is both good and bad, useful

and not useful. All depends upon the person, situation, and other variables.

This is not accusing him of favoring its use, yet his liberal position is reflected in the statement that no one on his staff "is an extreme teetotaler or an extreme drinker." There is some suspicion that this middle position increasingly becomes the one held by many church members. Sensitivity to alcohol as an evil has weakened with repeal.

Alcoholics Anonymous now has a significant role in the cure of alcoholics. This movement, according to Bacon, is an effective influence in rehabilitating alcoholics. Almost five pages are devoted to the work of this organization. An analysis shows that it uses techniques that once were extensively used by the church.

Alcoholics Anonymous inspires in the alcoholic hope when life seems hopeless. The presence of men who have also looked into deep despair inspires the alcoholic to try again. There is a passionate concern on the part of recovered alcoholics for those under the tyranny of alcoholism. Through the plan runs an emphasis upon a spiritual power and a necessity to constantly witness to one's personal victory. This, added to the small group fellowship, makes for a lasting therapy.

Wesley and General Booth used similar techniques but gave them a theology. General Booth considered the first vital step in saving outcasts was to make them feel that a decent person cared for them and was concerned about them personally.

Traditionally, Methodists have held drink to be among the chief social evils. In fact, to them alcohol has been "the devil in solution." At the July session of the Methodist Conference in England, the president suggested a new look at the whole question. In an address on the strategy of evangelism, he said: "I suggest that it may be well that, when the Kingdom of God comes, light wines may be permitted." His reason for remaining a teetotaler and encouraging his brethren to do so, he said, is for dis-

ciplinary purposes. The alcohol problem "is an interim ethic and there are many other important issues that must be considered." (*The Methodist Recorder*, July 23, 1953, p. 8.)

The whole issue is not to be dismissed lightly and certainly the church cannot afford to surrender in its historic opposition. Doubtless the present day calls upon the church for a well-formulated and an effective strategy. The alcohol problem is not solely a scientific one, but also a religious and moral one.

IN THE 1953 Phi Beta Kappa address at Harvard, Elmer Davis (*Harper's Magazine*, Aug., 1953) raises the question: "Are we worth saving?" "We" here means the United States; and to the question, Davis registers an emphatic "yes." Here, he says, is freedom, and to repudiate it is to abandon the best in Western civilization.

This faith, he holds, is now threatened in this country, not by communism, but by the revolt against intelligence led by Senator McCarthy. Unless this trend is resisted, the movement toward the suppression of freedom may be successful. It will succeed if each man can be made to eye his neighbor as a possible enemy, if nonconformity with the accepted creed is a mark of disaffection, if denunciation takes the place of evidence and orthodoxy chokes freedom of dissent.

Faith in freedom, in self-government, and in democracy, Mr. Davis says, is a characteristic of a secular religion that has been growing up in the West during the past two centuries. He passes over lightly the idea that the undergirding for these values must be theological and holds they can exist with the aid of a secular faith. It is at this point that many modern intellectuals are most impotent. Without faith in a personal God, they seek to build a social order that will bring life's highest good by the aid of only two dimensions—man and society. A third dimension, God, is an essential if the goal of a freedom-loving society is sustained.

(John O. Gross is executive secretary of the Methodist Division of Educational Institutions.)

The Demands of the Gospel

By A. WALLACE COPPER



"To refuse to apply the gospel to social forces of our day is to endeavor to make Christianity an escape," writes the pastor of Sellers Memorial Methodist Church, Upper Darby, Pa. He believes that ministers must take the lead in making the gospel relevant to every phase of modern life in our time.

THE CHRISTIAN CHURCH faces one of its most difficult and challenging eras. The call to the pulpit was never more demanding or precarious.

Within and outside the church isolated groups are declaring that the minister in his proclamation of the gospel must concern himself only with "the spiritual ennoblement of man, to teach man ethics, and to elevate him from everyday materialism into an exalted atmosphere of outlook and behaviour." The context into which this statement is found makes it clear that the position is categorically taken against the social application of the teachings of Jesus.

The pulpit is concerned with anything that affects life. Christianity deals with the individual. The temptations faced, evils confronted, consolation needed, personal salvation required, represent the first challenge of the church.

The world is made up of individuals who long for a power that is not their own, who strive for an understanding of the meaning of God, who know that while their feet walk the earth, in their heart there is that which reaches out into eternity. It is the precious privilege of the minister to guide men in their difficult hours and to interpret the meaning of Christ.

While the church does this, however, it is aware that man's social behavior must reflect the light of Christ. What men know personally must be applied to the multifarious avenues of human living. The pulpit is cognizant of the possibility of spiritual blind spots in the thinking of men.

When Sir John Bowring was forcing his opinion down the throats of the people of China at the mouth of the British cannon, he was writing "In the Cross of Christ I Glory." He was not a hypocrite. There was a blind spot in his Christianity. He saw no inconsistency in writing a noble and tender hymn in praise of the cross on the one hand, while with the other he was engaged in an infamous undertaking. He saw no connection between private "spiritualmindedness" and his public life.

Religion is more than an inner ecstasy, an escape from the harsh realities of living. It is a merciful cleansing. The church more than ever realizes that religion and life are one. If piety does not ensue in human service, in more just laws, and a more merciful society, then dogmas are a delusion and ritual an incoherent garble.

Vida Scudder said of a certain type of religion, "Realizing the dangerous, the revolutionary elements in the teachings of Jesus, one hardly knows what to say to those who all down the centuries try to find in the gospels and in the Christian religion, a defense for the status quo. Yet it is well to realize how natural is the instinct by which men habitually assume that absence from revolt implies acquiescence if not satisfaction in things as they are." (*On Journey*, p. 368, E. P. Dutton & Co., \$5.00.)

I

The minister realizes that Christianity means brotherhood. Christ made it clear that though it was

much easier to love God than to love men, one was dependent upon the other. No one could have made it more apparent than our Lord that the love about which he spoke was not ethereal, but something real and vital, down to the earth in deeds.

The parable of the good Samaritan not only stirred the people of Jesus' day but it has presented an unmistakable challenge to every succeeding generation. To tell the story is not enough. To give it merely a personal application is not sufficient. The church cannot stay back on the Jericho road and be effective in our world.

The parable is a stinging reply to a man who desires to be neighborly but who wants to select his neighbors—who believes a line should be drawn beyond which he should not be expected to go. There are those who want religion to be a kind of liability company, lest they become too deeply involved. Jesus drew no lines and set no limits to the duty of man to help man. Jesus wanted the lawyer to know that his neighbor was the man next to him, wherever he might be, regardless of his race or religion.

The church not only finds the Jericho road running through the deprived sections of its cities and villages of America, but also in Egypt where the greatest poverty of the world is reported. It is mindful of those who are starving in India, beaten and discriminated against in South Africa, repressed in Spain. At the 1952 General Conference it was reported that in this world two out

of every three persons go to bed hungry every night. Granted they are not the same two, the facts are always the same.

When the church realizes that poverty is the greatest cause for the spread of communism it cannot help but believe that millions of tons of food buried in the ground to rot, or dumped into the sea, could relieve so much suffering and disease in hungry lands. The words of Jesus, "*I was hungry and you gave me food, I was thirsty and you gave me drink, . . . I was naked and you clothed me. . . . Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me,*" show the way to alleviate the very conditions that, if not cared for, may cost the world dearly.

This is not indulging in materialism. It is consecrating the material to fulfil Christian duty and help make for a better world. There is no way for the pulpit to deal effectively with this parable and stay back on the Jericho road.

One does not have to break a man's head to be a bandit. One can break his heart, his home, his business. One can besmirch his good name and destroy an honorable reputation built up through the years. Every day men are robbed of things more precious than gold. Many people in polite positions are nothing but bandits in these spheres. For the church to limit its interpretation to the highway robber and to the Jericho road would be to fail to do what Jesus undoubtedly would do if he walked our streets.

Such a policy of robbing men of what is precious applies all the way from the vicious gossip in the local community to a government committee disseminating unverified statements regarding a man's patriotism, and then assuming no responsibility when such statements are proven false. Unofficial organizations that mail out thousands of these statements, thus poisoning unknowing minds, are guilty of the very thing done by a robber on the Jericho road.

To refuse to apply the gospel to the social forces of our day is to endeavor to make Christianity an escape. To succeed in this would make Christianity something other than what Christ gave to the world.

II

The pulpit cannot escape applying the gospel to the sphere of economics. The Amsterdam Conference of 1948 clearly stated that the church with its world-wide activities cannot identify itself with any economic system. There are reactionary minds that accuse the church of remaining neutral in a day of economic tension. It is strange, however, that these same minds oppose the social application of the gospel. They would like the church to be the chief counsel of contemporary western economics.

The church has survived several types of social order. It has seen them succeed one after another, flower, rot, and die. The Roman social order was the first one. The church was born into that. It was a militant world, an empire built on coercion and law. It crumbled, but the church went on. Then came the chaotic time of adjustment, and out of that emerged the feudal order. At first it was more Christian than the order that had been before it. It flowered, withered, and died. The church survived it.

Then came the world built on private enterprise and trade. It lasted two and a half centuries, leaving behind it American democracy and the European idealism of the eighteenth and nineteenth centuries. Our present civilization is based upon capitalistic control of the stores of the earth. It has developed with great speed. Millions have gathered into large cities, and moral, spiritual, and economic problems unforeseen have developed which the church with its gospel must face.

The Christian church is dedicated first to what Jesus called the kingdom of God on earth. It, therefore, examines all economic systems in the light of the teachings and spirit of Christ. It holds to the words of the prophet that we are to *do justice, and to love kindness, to walk humbly with [our] God*. Its tenor is to love God with all our hearts, soul, strength, and mind, and to love our neighbors as ourselves. It commends what is good in a system, and denounces what is unjust.

If there are procedures that militate against Christian living and development, the church must speak. If it does not, it betrays those caught in such a procedure. To create a hysterical

atmosphere that casts the suspicions of subversiveness upon such critical evaluations is to ignore any foundations of sand upon which a system may be based.

The church has rejected communism. It has denounced its atheism; and accused it of setting itself up as God. The totalitarian dictatorship, the repression of inalienable rights, the subtle deceptiveness with which it holds before suffering people a better day in the future while it crushes the life out of them in the present reveals its moral vacuity. The church is also opposed to communism because of its belief that the cure of the ills of society can be found in the transfer of property. Such a view fails to see life and see it whole.

There is no worldly system that can offer a cure for the ills of man. The church with its Lord has the only answer. We are in great danger when we compare ourselves with the communists and consequently conclude that we must be good. That is like a man comparing himself with a gangster and concluding he must be a gentleman. To follow this procedure is to start on the road to make an idol out of our social processes. To do that is to become blind to any weakness and run the risk of tragedy.

The church holds before the minds of men the teachings and spirit of Christ. Only as we compare ourselves with him and his gospel do we see ourselves in the true perspective. To do this is not neutrality. It is aggressive Christian social action. To do this is to become the best friend a system has ever had.

III

The church, dedicated to the teachings and spirit of Christ, is always basically patriotic. There are those who believe that patriotism is mere blind allegiance to whatever a government under the domination of a particular party proposes to do. This kind of allegiance can spell disaster to a nation or even a civilization.

In the Germany of 1914 did Karl Liebknecht cease to be a patriot when he refused to support the deadly militaristic proposals to the Kaiser's government? Did he not truly and grandly love Germany when he repudiated the suicidal program of the

military leaders of his nation?

In the year 1899 did John Morely and David Lloyd George cease to be patriots when they refused to endorse what the government was doing in South Africa? Did they not prove they loved England when they protested against a war that we as Anglo-Saxons deeply regret?

In the United States in 1848 did Abraham Lincoln cease to be a patriot when he protested in the halls of Congress against war with Mexico? Blind loyalty, believing whatever told, approving whatever bidden, going wherever led, is one of the most unpatriotic practices, and one of the most disastrous, to a nation's life.

Schweitzer was imprisoned in Germany during the first World War because of his ideas. Kagawa was almost killed because he apologized to the Chinese for the atrocities of his country's army. Bishop Dibelius said to Hitler, You are my leader, but my God is above you.

The church must apply the teachings of Jesus to the policies of any particular administration. Those who are opposed to such social applications of the gospel should study once again the history of the Russian Orthodox Church. Its utter refusal to evaluate the policy of czarist Russia, its willingness to be wooed into silence by gold and position has cost not only Russia but the world dearly.

The church and its ministry believe democracy must be able to protect itself against those who would destroy life, liberty, and the pursuit of happiness for a generation and its children. The church is, however, fulfilling its prophetic duty to remind men that war never opens the gates of paradise.

In 1914 we were in a war that millions said would end war. Then came the collapse of the League of Nations and the rise of Hitler. There were those who declared that with Hitler out of the way the paradise of peace would surely come. The world is now confronted by the greatest threatening menace in history. There are still people who say, "One more war and a righteous world."

Some of those in responsible positions, however, are endeavoring to think through the social and political

repercussions of an atomic conflict. A war in which the atomic forces of nations would be let loose, destroying cities, demolishing factories, annihilating the means of transportation; the flinging of hydrogen power that admittedly would scorch the earth—what, after this, would the world be like? There are those who now declare that such an Armageddon would splash the world to pieces and millions might follow any "ism" that would promise bread and security.

Is it too soon or too late for the church to ask, will the defeat of Soviet Russia destroy communism forever? Or, is communism the result of basic world problems that mankind must ultimately solve? If the fundamental cause of communism is poverty, will there be more or less poverty after the world is smashed to pieces in an atomic and hydrogen conflict? It is the prophetic duty of the church to remind men that war will not open the gates of paradise.

A patriotism that pledges an uncritical allegiance to any party in power may find itself standing opposite to God. This kind of patriotism was introduced by Machiavelli, sponsored by Francis Bacon, applauded by James I and Louis XIV, and is endorsed by millions in many parts of the world. Is it any wonder that international conduct has been shockingly bad, and there has been in so many places an attempt to crush elemental human rights.

It is difficult and dangerous for the Christian ministry of the world to proclaim the state must recognize the existence of a higher sovereignty than that of itself.

The task of the church and its ministry is staggering. To deal with individual souls, guiding them through problems, leading them to the Savior so that they no longer walk in darkness but light is in itself tremendous. But the church knows that those who walk in the light must in that light see the world with all its complexities.

Have Christians so followed the light in social, political and economic spheres? How then, with more than 700,000,000 Christians supposedly consecrated to the Son of God, has the world gotten into such a deplorable condition? The church and its ministry know that the gospel can only be proclaimed and interpreted by God's wisdom, strength, and grace.

For Your Reading

(Editor's note—ministers interested in pursuing this subject further may find the following volumes of interest:)

CHRISTIAN FAITH AND SOCIAL ACTION, ed. by John A. Hutchison. Charles Scribner's Sons, \$3.50

CHRISTIANITY AND SOCIETY, by Nels F. S. Ferré. Harper & Brothers. \$3.75

THE CHURCH AND SOCIAL RESPONSIBILITY, ed. by J. Richard Spann. Abingdon-Cokesbury Press, \$2.75

GOALS OF ECONOMIC LIFE, ed. by A. Dudley Ward. Harper & Brothers, \$4.

MORAL MAN AND IMMORAL SOCIETY (1932), by Reinhold Niebuhr. Charles Scribner's Sons, \$3.

RELIGION AND ECONOMIC RESPONSIBILITY, by Walter G. Muelder. Charles Scribner's Sons, \$3.50

Welcome Home

When the boys come home from Korea, some churches are helping them buy farms or get started in business.

The Panther Creek Church of the Brethren in Iowa has helped fourteen young couples purchase farms. In the South Waterloo Church in Iowa thirty-six fathers have taken their sons into partnership.

Roman Catholic churches have organized parish credit unions to help

their returning boys get started.

The Evangelical Lutheran Church loans its investment funds to boys who want to locate near one of its churches. A recent check showed one hundred thirty-one local Lutheran congregations with "placement committees" to help their boys get started.

A bulletin describing those different methods is being sent upon request by the Rural Department, Drew Seminary, Madison, N. J.

Intellectuals and the Church

By MANFRED A. CARTER

The church has not made an intelligent appeal to intellectuals outside the church, according to the minister of Eddington (Me.) Methodist Church. He offers clues to the type of witness that he believes will penetrate the intellectuals' world.

I HAVE JUST enjoyed calling on a dying man. I use the word "enjoyed" deliberately. In spite of the pathos, his spirit is still a delight. He says, "I have my philosophy." Our talk of poetry, art, and people, of places and of ideas was a pleasure. He is dying of angina, has been ill for eight years, all his money is gone and he is a ward of the state, but his spirit shines.

This was one of his good days. He did not say "pray for me," but "have a thought for me." He has a memory of casual church contacts. I do not know how deep his faith may be. How much religion do most modern intellectuals have?

Why are there so few college people in the church on an ordinary Sunday? Schoolteachers attend for policy's sake, but so many good people who are well educated stay away, except on Easter. Too often the church has become to them an institution that is fine for the masses—important, in fact, but not for men of mental and social advantages. They will give a little money and attend church festival and funerals but they are too busy for regular worship. Does intelligence need to separate a man from God?

I recall a fine old lady, patron of art and music, whose son-in-law had just died. In spite of the occasion, she said, "I'm not a Christian. Nobody owns me." I wonder how much this is a reason for the loss of religious loyalty on the part of so many of our finest minds—a perverted desire for mental freedom.

I recall a Mormon who reacted against his inherited faith and called

himself a "freethinker." He was astonished that I could write a poem assuming the fact of evolution, and in other ways show some little acceptance of the facts of science.

Perhaps many an intellectual is fighting a moldering straw man, that of what he thinks the church is and in part may have been long ago.

There is a greater threat to individual liberty than the church—the threat of secular group loyalty around some narrow goal. We must make a choice *between* groups rather than a choice *against* groups in this interrelated day. I overheard some deer hunters at a Sunday morning breakfast. One of them said, "The church is all right. Doesn't hurt you and doesn't do you any good either. I belong to an organization that has more religion in it than all the churches."

What is religion—a dead ritual or a cutting edge of a new faith? Somebody owns us all the time. The only solution to the pull of many groups is to owe allegiance to the mind of God. Theology can be universal.

As a matter of fact, the church owns too little of us. The pulpit of recent years has been more concerned with sins of the body than of the mind, but there was a day when heresy was sin. At the other extreme, tolerance has led to mindlessness. Our thought has become a vanity of words, a lust for style of argument rather than investigation of facts.

There is still a philosophic sin, and the intellectuals of today often commit it by failing to reason about God. He who follows fact will event-



ually find God. We need doubters in the church to test all theories of fact. The dangerous doubters are those who mistake mental ignorance and indolence for tolerance, who stay away from the places of prayer.

The greatest lack of our age is not for philosophers but for distributive thinkers. Theologians write for theologians, and preachers fail to bring the new thoughts of God to the people; congregations often prefer stories and platitudes. There will be more scholarly preaching when there are more scholarly laymen. If I have one man in the congregation who will check my statistics and quotations, it keeps me mentally on my toes. Even the unlettered may compare this week's sermon with last and force consistency. We need thoughtful ministers and laymen in between our mental giants and the people who are afraid of them.

We need churches that are mentally alive. For example, many churchmen have failed to ask if the Kinsey report on sex is true and have merely said it should not have been published. Many a preacher calls men to die for their country, but I recall an ex-soldier minister who cried out in a church conference, "Change one word in that resolution. Make it say 'kill' instead of 'die.'" Slippery thinking in many phases of life fails to distinguish between the reality and the word. Intellectuals are needed to call us back to reality.

On the other hand, skepticism contains the cause of its own destruction. Skeptics do not plant trees or gardens or churches. They are parasites on

the planting of nonskeptical men. If all were skeptics, the social structure would fall.

We need a few of them to balance our enthusiasms. We have too many. Cynics about religion seldom try living in a pagan jungle. They want the fruits of faith without its weeding.

As I look at these intellectuals outside the church, I yearn for their power in the church. We cannot restore the day when the minister was "the parson," but we can develop a cell of mental life within any parish. To say men are skeptics, pragmatists, fact pilers, tired liberals, or existentialists is not enough. Merely to regret the lack of intellectual force in sermons is inadequate. We need to resolve that there shall be a better-educated ministry, and that more college people shall come to church.

God needs thinkers in the church to test the old theologies and to write new ones. Popes and priests speak with authority, but they also listen. Protestant ministers are very sensitive to congregational opinion, probably too much so. The politics of a large church imposes a voluntary censorship of the pulpit so that prophets are seldom found in prosperous places. Even in the large church, a minister may be free if his leading laymen are intellectuals first and conservatives afterward.

Seeing the barrier between God and the intellectual, I long to crash it. I want to preach a sermon founded on scholarship, no matter how simple it may be in appearance. If there were more intellectuals in the congregation I would use more facts and fewer stories, more challenges and fewer platitudes.

The congregation makes the sermon as much as the minister does. Preaching is a conversation, not a monologue, even though the other half of the conversation is spoken during the week. A minister will share as much of his education and constant reading as the people are willing to receive. If intellectuals find sermons dull, it may be because they are not taking part in the spiritual dialogues of the church.

There is much pathetic eagerness for easy goodness in the world. One reads the fanciful external lore of the early church and thanks God for

men of mental stature who kept it out of the New Testament. One even finds traces of the nonrational in the Bible itself, but not in its essential message. It is no wonder that truth-loving men react against the preaching of magic in a modern day, but there is an inner magic of Christian truth for those who honestly seek it. The Bible is a living book. It does not need props of authority.

There is likewise a pathetic eagerness for comfortable living, and the answer to death's question, offered by small and eccentric sects. People naturally want the easy road and thinking men know there is no easy road. Many of these miracle-offering churches have a large turnover of membership through disillusionment.

Even in large denominations there are some ministers who promise the impossible. But to stay away from church is not the answer to this. Let thinking men help the church to find its essential message and discard old coats of primitive superstition. The church can be what its best people are.

Martyrdom is dramatic. We like to think the church was built primarily by martyrs, but an able-minded man named Paul had more to do with it than any man or woman who died in the arena. They only dramatized the truth he found. The theologians who syncretized Christianity with Greek thought and ancient wisdom, using the best of the old and new, were also responsible for making the church great.

We move on with the thought power of the past, not by the organizational drives of Rome. The greatest minds of the world for fourteen centuries were churchmen, and even science itself is a child of the monastery. Minds are more important than martyrdom. Martyrs often have a peculiar psychology, but they need not drive the honest mind away from mental giants like Augustine and Aquinas.

Seeing how many misunderstandings the intellectual has, I would like to seek him out and say, "You do not need to believe in superstitions. To be religious is to join the ages." But there are many practical barriers between the pulpit and the "best people."

A minister finds it difficult to go to the intellectual in his personal world,

because there are often financial and social limitations. The intellectual believes in his cocktail with all the fervor of a religious devotee. If the minister will not share the cocktail, he is not welcome. We do come into that world through the theater, community affairs, and whenever a welcome is afforded.

Ministers delight in the companionship of college epople, but a few cultured laymen can do much more to find these people for the church. The clergy are looked upon as mindless types, but those who assume this attitude are guilty of "lumpy" thinking. Clergymen vary as much as other people.

There are no tricks by which I may draw the college graduate to church except the trick of constant reading. I must be an intellectual myself, in spite of the constant demand for the common touch. This will be at the cost of many routine church chores, but if I win one or two of these mentally alert people I help to win our culture; so I read a couple of hundred books a year and many magazines, taking copious notes. An educated ministry will appear when it is appreciated again. Some of us read constantly for the joy of it. More practical men are conscious of the demand for organizers.

Intellectuals have often narrowed themselves to a social caste and a style of thinking, depending on the newspapers and certain accepted periodicals rather than the wisdom of the ages. I think the church offers them a more spacious inner living. Souls and houses of our day are crowded.

Men who stare at the stars in whirling clouds of cosmic dust find mathematical certainty of a Creator God. When a man on Palomar steadies the cross hair of the eyepiece on a star, he thinks of the star and not of the telescope. This giant tool has doubled our vision of the universe, from 500 million light years to 1,000 million. If men adventure into space with rockets they will know that the stars are steady in their orbits. There is no madness or superstition in the composition of the Milky Way. How can men who are so reverent about stars fail to find God in his temple?

[Continued on page 29]

Plan for Missionary Education

By ROBERT E. BRETH

Through the intensive cultivation of a congregation with booklets, films, sermons, and other programs, the World Service giving of Catawissa Avenue Methodist Church, Sunbury, Pa., has increased threefold, writes the pastor. He reveals in this article how his church plans its annual missions program.

AN ADEQUATE, comprehensive program of missionary education is frequently the result of extensive experimentation involving time, effort, and ingenuity. In trial and error, progress is extremely slow—discouragement exorbitantly high. But, whenever the trials have become tested productive methods of merit, they ought to be available for widespread usage.

For the sake of clarity, first there must be a definition of the purpose of missionary education. That purpose is probably best expressed in the book, *Missionary Education in Your Church*:

"Missionary education is the [effort] to cultivate in children, young people, and adults a Christlike concern for people of every class, race, and nation; an intimate knowledge of how the Christian fellowship is being extended both at home and abroad; and a hearty participation in all endeavors to enlarge this fellowship of Christian faith and brotherhood until it covers the earth" (Nevin C. Harner and David D. Baker, *Missionary Education in Your Church*, Friendship Press. \$1.75, p. 21).

A comprehensive program of missionary education that provides knowledge and develops proper attitudes that will ultimately issue in a suitable course of action involves at least the program chairman of the Woman's Society of Christian Service, the commission on missions, and the commission on education, as well as the minister.

The first step is to develop an over-

all program planning committee from these individuals and groups and place it under the supervision of the commission on missions.

This planning committee will determine the fields of study, the methods of educational and inspirational procedure, the services or meetings to be used, and the timetable of presentation. A preliminary meeting of the committee is necessary for orientation, survey, and exploration.

When this meeting adjourns the committee ought to be well briefed in the purpose and plan of the missionary education program proposed, and be prepared to proceed with the organization and operation of the plan in the local church.

Growing out of the orientation briefing will come the fields of study to be used. The Woman's Society of Christian Service will present studies in two areas each year: one on a foreign field and the other from home missions. Undoubtedly the annual conference board of missions will be planning an itinerary for at least one furloughed missionary throughout the conference; that will provide, ready made, a third field of study. You may consider three fields to be sufficient, but it appears wise and fruitful to develop a fourth—a special interest field of study arising out of the need or interest of the local church.

Having determined the fields to be presented, the genius of successful endeavor is in making use "of every conceivable method and device" as well as providing opportunity for presentation in an orderly fashion



and according to good educational procedures. A timetable for the presentation is important as well as proper arrangement of the various components of the program.

For example, in 1951 the Woman's Society of Christian Service mission study books were emphasizing Latin America as the foreign field and a survey and philosophy of missions applied to home missions. That same year Howard Brinton, a member of the Central Pennsylvania Annual Conference, was home on furlough; his field was a natural in our conference. To round out the program, work among the American Negro was chosen as the fourth field of study because of special interest in that area was evidenced by the local church.

The committee planned for the presentation to be made in two units: the first in October and November and the second in January and February. Two weeks in each month were used for each study.

The committee chose October for the presentation of the Latin American study. The plan was developed to lead up to and climax with the review of the mission study book, *We Americans: North and South* (by George P. Howard, Friendship Press, \$1.25). General Board of Missions' booklet on Latin American mission work of The Methodist Church had been secured, and on the opening Sunday of the study, "Methodism in Latin America," was distributed throughout the church school.

An appropriate announcement was made concerning the plan and a brief

talk on Latin American Methodism was given. Accompanying this leaflet was a card with a printed schedule of events and features for the next two weeks that were to be presented in connection with this study of Latin American mission work.

The schedule revealed that on the following Wednesday evening the midweek worship hour would feature the presentation of the film "Wings to the Word" (rental, \$8.00). At the showing of this movie—because it dealt with missionary work in Brazil—the booklet, "Brazil, Land of the Future," and leaflet, "A Good Neighbor in Brazil," were given to all who were present.

The second Sunday of the study the minister made a statement before the church school about missions in South America, using as his interest catcher a human interest story or two. Again booklets from the Board of Missions were distributed; this time it was "The Other America: Argentina, Uruguay, and Bolivia," and "The Other America: Chile and Peru."

On this Sunday evening the youth fellowship used the filmstrip: "Latin America Is Big" (rental, \$2.50) as the feature of their program. At the evening worship a student national from Puerto Rico was invited to be guest and speaker, and to tell the congregation about the work of Protestant missions in her native country.

The climax of the period of study came on the next midweek worship hour when the service was in charge of the program chairman of the Woman's Society of Christian Service. She had secured a schoolteacher, a member of the society, to review the mission study text: *We Americans: North and South*.

At this meeting a literature table was provided containing booklets and leaflets available from the Board of Missions and other sources on mission work in the Latin American field. On display also was a picture map of South America (38 x 50 in., 75 cents) that attracted wide attention and considerable comment.

The remaining fields of study were presented in similar fashion. The work-plan sheet of the committee reveals this presentation for November:

FIELD: Methodism Among the American Negro

First Sunday: literature distribution, "Methodism and the American Negro."

Wednesday: movie, "Toward the Horizon" (no longer available). Literature: "Adventure at the South."

Second Sunday evening: guest speaker: professor of sociology from a nearby university to speak on "The Race Problem."

Wednesday: book review, *The Negro in The Methodist Church* (by Mason Crum, 50 cents). This book was the study book of the Methodist Board of Missions for the year for use in the annual School of Missions. Literature: "Some Facts About American Negroes," map: "Americans of Negro Lineage" (40 x 30 in., 50 cents).

The plan was followed up in January with the study of the home field when the Woman's Society of Christian Service again climaxed the program with the review of Truman B. Douglass' book *Mission to America* (Friendship Press, \$2.00). The movie "Again Pioneers" (rental, \$12.00) was shown and the youth fellowship gave special attention to the theme by using the filmstrip "Made in U.S.A." (rental, \$2.50).

The resources of the Board of Missions were called upon for more literature with the following being used in church school and on Wednesday evenings: "Methodism in Town and Country," "Rural America," and "Pageant of Home Missions and Church Extension." The committee dispensed with a guest speaker since they could not easily secure either a home missionary or other informed person.

Added to this area of the program was the book *So Sure of Life* (Friendship Press, \$2.50), by Violet Wood. A copy was bought and circulated throughout the congregation for personal reading. The demand for the book was so great that after two years it is still in circulation, having been withdrawn twice for binding repairs. Dr. Robert F. Thomas, whose story is told in *So Sure of Life*, has captured the imagination and interest of the congregation so that several hundred dollars have gone as Advance Specials to Pittman Center,

Tennessee, in the past three years.

The missions of Africa study was postponed until last and presented in February because that—the committee found—was the only time that Howard Brinton could make his schedule coincide with the program of the local church. No book review was presented, though a previous mission study text, *The Cross Over Africa* (by Newell S. Booth, Friendship Press, \$1.25), was made available and circulated in the congregation. Numbers of people read it—perhaps more than would have heard an oral review.

The movie, "End to Darkness" (rental, color, \$8.00; black and white, \$5.00), was shown one Wednesday evening to highlight the missionary work in Africa. On the final Wednesday evening Mr. Brinton introduced the congregation to the Belgian Congo through the use of slides, and he made one of the most interesting and informative talks this author has ever heard given by a missionary. The literature chosen to supplement these other features included, "Methodism in Africa," "Some Facts About Africa," "Nobody Works Like Him," and "Wasketi." Again the youth fellowship participated through the use of the filmstrip "Outreach of the Elizabethville Church" (rental, \$1.50).

Work-plan sheets were prepared for each area of study and the committee has continued to make use of this idea in the succeeding years. Upon them are listed the field of study, the resources available, including literature, materials, movies, and speakers to properly and adequately present a complete study of the chosen field. Also appearing on that sheet is the timetable and the arrangement of presentation.

The reader can readily see that while a studied plan is used, it is a guide and can be adapted and revised to meet the situation and the materials or speakers available. Variety of materials is essential, but variety of approach and method is a wise educational procedure. The underlying philosophy of the plan is to present it in varied manner so as to completely cover the field specified. To that end all available

resources were utilized to provide a well-rounded and adequate program.

This method of missionary education is not easy. It demands effort,

preparation, and study, but the result in an awakened people is worth all the work. Christianity is a missionary religion.

We Met Our Neighbors

By LEONARD IVES

How one Methodist congregation combined their school of missions with a practical venture in human relations by meeting with a nearby Negro church is the subject of this article by the pastor of Corn Hill Methodist Church, Rochester, N. Y.

MISSIONS is the very flame by which the fire of the gospel spreads. Have you ever seen a church flourish without a missionary outlet? The church is really a mission and the church lives as she gives herself away. Successful churches, in the best sense of that word, are those who are intent upon bringing the good news to all the world. The kingdom of God depends on this activity for true religion is the life of God in the soul of man.

The commission on missions has a great opportunity in the local church. It has the privilege of directing the missionary program. The commission in our church meets early after the annual conference to set up the program and become familiar with the effort for that year. Information must go out to the people. There must be bulletin inserts secured from the Central Office of Promotion (740 Rush St., Chicago 11, Ill.); textbooks must be available for sale to the membership.

We feel that the major effort in our local church is the school of missions. There have been times when persons on committees and boards have not been committed and scores of people whose names were on such lists have never been activated. I believe that committees ought to be committed.

The school of missions can be a great thrill to the whole church and need not even bear the title "school of missions." In the past two years we have called one school "Friends

Abroad," and the other "Know Your Neighbors."

This past year, since we were studying human rights, we had the suggestion to make our series one of co-operation with our neighbors, the A.M.E. Zion Church. Only the year before we had a good time with them studying "The Negro in The Methodist Church."

This was the plan: we would meet together the first Sunday evenings in four consecutive months (Jan.—Apr.), twice at their church, twice at ours. The services would begin at five o'clock and close with refreshments at six-thirty.

We opened these Sunday evening ventures with a devotional study led by a woman from our W.S.C.S. A different person led each night. We used Georgia Harkness' book, *Toward Understanding the Bible* (Abingdon-Cokesbury Press, 65 cents), and in the four nights we had special study on a chosen chapter. Then we used for two meetings the book *These Rights We Hold* (by Fred L. Brownlee, Friendship Press, \$2.00).

One meeting was a panel discussion at the A.M.E. Zion church that was worthy of coast-to-coast presentation. Those people had a right to speak of human rights, and they knew how. It was an unforgettable night.

Following the panel we had a sound motion picture, "The High Wall" (McGraw-Hill, 330 W. 42nd St., New York 18, N. Y.). As Christians should be, we were "color blind" and saw only fellow Christians.

The last two monthly meetings were on Africa. We used the book *Along the African Path* by Dorothy McConnell (Board of Missions, 50 cents), and another small booklet on South Africa called "Spotlight on South Africa." Each of these had good background films. We were fortunate in having a sound motion picture library in connection with our city library where hundreds of films are available.¹ The only cost is \$2.00 a year for insurance.

A period of light refreshments sometimes mirrored our study, for we served foods from other lands. For this part of the service five or six different ladies took part each night, so that the total number of people participating in the program was about seventy. This participation is responsible for the real interest and the request for this to become an annual event.

Sometimes we have thought that the appeal was only for women to study the books on missions; but we have never given our people that idea. Any book presented for study was for the entire membership. Next year we hope to have a period for children.

We were happy when the General Board of Missions cited our effort in their newsletter, but we were more thrilled with meeting together in a co-operative effort in our community of churches. This is a part of the pattern of our church and now we are planning a summer program with another nearby Negro church. Even the Methodists and Baptists are working together.

Our mission board is sending a graduate of Scarritt College and the Baptists are sending a mission worker from Philadelphia for a two-week daily vacation church school in our church and the rest of the summer a day camp will be operated in co-operation with the Baptists.

It is good to see people of all races meeting for worship together in our churches. We have been saying, "This is a house of prayer of all people." Our people believe it. Racism is a terrible skin disease and we are determined to do something about it.

¹ A Visual Aids catalog may be obtained free of cost by writing to The Methodist Publishing House serving you.—Ed.

A Church Invests in Missions

By J. C. LOWSON

The missionary spirit in a local church does not come by accident, but by intensive planning of the minister and the commission on missions. So writes the pastor of the Methodist Church, Syracuse, Nebr., as he outlines a program developed in his own church and used successfully in others.

ANY minister can develop a missionary spirit in his church and have a steady increase in missionary giving by his people if he will use the three "I's": information, inspiration, and investment.

Information. Where there is a lack of information you will always find a lack of missionary interest. It is of the utmost importance that we give our people information. When people know, they will respond. Do this regularly and systematically by:

A. Making a big colored chart of how the World Service dollar is divided. Put the chart in a prominent place so people can see it every Sunday. Do not allow anybody to take it down—it is important information.

B. Calling attention to the several interests represented until you have covered them all. Put what you will say in the bulletin, take one minute to explain it, and emphasize the importance of the World Service side of the offering envelope. Here is an example of what might be said:

"Through your World Service giving you are supporting our theological schools. They are training the future ministers of our church. Nebraska has between thirty and forty young men in these schools. They are preparing to serve the churches of our state and of others. This is Nebraska's contribution to Methodism. Among these men may be a future minister of this church. Use the World Service side of your envelope."

Never give your people an excuse for saying, "I do not know what you mean by World Service." Make sure they do know how the World Service dollar is spent, and the great work the great agencies are doing. Remind them these are arms of the church, and that if they are cut off, the body will die. When people have

the information, they will respond.

Inspiration. Merely giving facts can be a deadening process. Make the facts live by telling human interest stories. Never miss the opportunity of giving your sermons a missionary emphasis. Make your people proud of their share in this enterprise.

This is big business—the biggest in the world and the missionary story the most inspiring page in human history. You never fail to strike fire in the hearts of your people when you tell them some warm human-interest story of the missionaries.

There is plenty of up-to-date material, from the lives of men like Laubach, Schweitzer, Stanley Jones, John R. Mott, and many others. Keep the missionary emphasis in your prayers. On a Missionary Sunday remember in a special way the missionaries of your own conference.

Make the best use of missionary films, filmstrips, and missionaries. See that the missionary emphasis is carried into every department of the church. If you take the Fourth Sunday in your church school for missionary offering, do not miss the opportunity of some special emphasis.

Do not allow your church school missionary offerings to be part of your regular World Service giving—*make it an advance special*. We use our church school offerings for scholarships. We began with one; now we have three—one in India, one in Malaya, and one in Africa.

Have a school of missions. We take the Sunday evenings during Lent and we make this a special.

Do not wait until your World Service is paid in full before you begin to consider specials. Call your commission on missions together early in the year and plan your missionary program—your school of

missions, the Advance Specials you would like to support.

It is a good thing to indicate the amount you would like to give; make it generous. Inspire the people to attempt great things. Keep reminding them during the Lenten period concerning the work of the missionary special you are supporting, ask them to make it a matter of prayer. In that way you are not only helping your people to lengthen their cords, but you are strengthening the stakes of the missionary enterprise.

In the planning conference for your missionary program take good account of World Communion Sunday (for Fellowship of Suffering and Service) and how you intend to keep the Week of Dedication. See that every family has at least an outline of the missionary program of your church. Then at the end of the year see that they have a written report of the work done.

Investment. Do not beg, or give the impression you are taking an offering out of necessity. Do not be discouraged by that odd person who reminds you the church is always asking for money. Remind them you are not asking for money; you are giving them the best opportunity they will ever have for a good investment—an investment that will pay big dividends.

It is an investment in the kingdom of God, in world friendship, and the best hope of peace; an investment against the spread of secularism and communism; an investment in the making of free men and a free world. Every missionary, every mission school, every mission hospital is part of your investment in sending forth the light of hope and freedom.

Through your stewardship you are responding to the great command of the Master, *Go therefore and make disciples of all nations. . .*"

The church must in these days respond to the command *advance*. Thus your investment in the missionary work of your church is the very best you can make. People are investment conscious; let us lift our appeals for their money, and their lives unto the level of investment.

Information, inspiration, investment: these are the cornerstones for the making of a missionary church.

Frustration Transformed

A Sermon by **WILLIAM CREIGHTON GRAHAM**

Three stages in the renewal of Ezekiel's faith during a time of disorder and hopelessness may be suggestive for the frustration of our own time. This is the message of the principal of United Church College, Winnipeg, Manitoba.

Text: Ezekiel 3:3. *O mortal man, eat and digest this scroll which I am giving you.*

THIS lesson relates an experience of the prophet Ezekiel that seems to me to be relevant to our own times. A great many of us today, and especially those of us in the higher age bracket, are struggling with the feeling of living in an age that seems to be broken off, as it were, from the life of those years in which our youth was passed.

Now let it be granted at once that there is no profit in indulging ourselves in mere nostalgic reminiscences about a way of life which has been lost amid the changes that have come with this age of power. That regretted past can only become significant for us as it is made relevant to a present that is making new and greater demands upon us.

This great experience that Ezekiel describes for us in the early chapters of his book was, precisely that kind of experience. For five long years before that he had been a man whose past had become entirely irrelevant to his present. For him, previous to that period, the life patterns of the past seemed to be established and stable. He assumed without question that it would indefinitely continue to be possible to accommodate life to those patterns.

Then, one day, the march of events unscrambled, or seemed to unscramble, the whole design, and Ezekiel was suddenly not at home in the actual world in which he had to live and remained in that state for the next five years of his life.

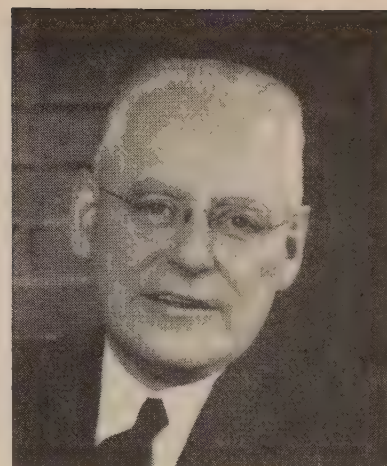
Ezekiel was a citizen of the kingdom of Judah. During his early years the civilized world of that day was broken into two alignments of great powers headed respectively by Babylon and Assyria. These were locked in a bitter political and military struggle for world power.

Suddenly, a series of political blunders brought down on Judah the wrath of Nebuchadnezzar, the new world tyrant. His armies invaded her territory and humiliated her. They carried off her king and thousands of the cream of her people as captives to Babylon. Among these was Ezekiel.

It may be justifiably inferred from the record that for five years after this disastrous event Ezekiel was a completely frustrated person, a man whose mind and whose emotional drives were at war with each other. Because of this inner conflict, he was a man in whom faith could not operate. In short, Ezekiel was unable to discover any order, coherence, or direction in the life of his shattered world until something happened within him that restored a sense of these things in his own inner being.

This being the case, I am sure we must feel that this experience of Ezekiel is very relevant to our own life today. Indeed this experience of his is repeated, over and over, in every age, both in the life of individuals and in the life of societies, with greater or less intensity.

Someone has remarked that "the prevailing mood of our own times is a widespread sense of frustration." That, one hopes, is a too sweeping



generalization. Yet that mood is widespread in the world of today. When one remembers with what glowing hopes this twentieth century was ushered in and then remembers that wars, cold wars, and world-wide depression have consumed more than half of its years up to now, it is not surprising if it is so.

When one recalls that this period opened with unprecedented advances in science which promised the means to an abundance sufficient to satisfy the material needs of all, and then turns today to behold the world divided into two camps in both of which attention is largely focussed on the means of inflicting death on great masses of people, one cannot marvel if the sense of frustration does girdle the globe.

Yet it cannot be our part as Christians to allow ourselves to become the spiritual prisoners of this mood. To do so would be to ignore the Holy Scriptures, the documents of our faith. Nowhere does Holy Writ justify the easygoing optimist's dream of a perfected humanity living in some man-made Utopia.

We do not do well, then, when we allow ourselves to be irked by the frustrations of life. We should rather look upon them as normal. We should neither seek nor hope merely to escape them. We should waste no time or strength repining about them.

Phyllis Bottom, the noted English authoress, in one of her books, has put, in a few words, the proper reaction. There are two ways, she writes, of meeting difficulties; you alter the difficulties or you alter

yourself to meet those difficulties.

Most of us instinctively turn, in times of difficulty, to the first of these alternatives. We seek to mould circumstance to the pattern of our own thoughts and desires. But, if circumstances prove too much for us, we all too often succumb to the sense of frustration, forgetting that there is another alternative, forgetting that we can still, by changes within ourselves, be enabled to transcend circumstance.

It was to this second alternative that Ezekiel had at last turned when he had the great spiritual experience that changed him from a baffled and beaten priest into a prophet who was able to render an invaluable service to his people. Ezekiel was unable to discover any order, coherence, or direction in the life of his shattered world until something happened which restored a sense of these things in his own inner being.

As one studies the record of Ezekiel's life and work, as found in the book that bears his name, one can, I think, discern three distinct stages in that rapid transformation of his inner life by which his personality was reintegrated. All three of these stages are intimated in the words of our text: *O mortal man, eat and digest this scroll which I am giving you.*

(1) A more adequate conception of God.

In the first place, then, the transformation of Ezekiel began in a memorable hour when there came to him a more adequate conception of God. It is possible, and even probable, that he would never have experienced this had he not lived in such trying times.

Had it been his lot, for example, to live out his life as a priest in Solomon's Temple he would almost certainly have accepted that priestly dogma which declared the Holy of Holies in that edifice to be the exclusive seat of the real presence of God.

This habit of localizing the divine presence in some particular holy place is a survival from primitive life. As long as one indulges in the idea that God's power operates from any particular geographical center the actual sense of his sovereignty is bound

to be narrowed, no matter how widely we may define it in mere theological doctrine. In the Psalter used in Ezekiel's day were many psalms or songs, still found in that collection as we ourselves use it, which declare the world-wide sovereignty of God.

Yet we read in the One Hundred Thirty-seventh Psalm that when the Hebrew captives, among whom was Ezekiel, were tortured by the demand of their Babylonian captors that they "sing some of the songs of Zion" their answer was: *How shall we sing the Lord's song in a foreign land?* For them Jehovah reigned in their homeland but nowhere else.

Ezekiel, priest though he was, was in no better case than his fellow exiles so far as his conception of God was concerned. The hard facts of experience had seemed to say to him, in the early years of his captivity, that he had left God behind him on distant Mount Zion. His private faith did not match his conventional theology. The God of his past was remote, impotent, and divorced from his present.

He felt alone in a strange world to which he could not relate himself. And he remained so until one day, wandering lonely and disconsolate on the banks of one of the canals with which Nebuchadnezzar had surrounded his capital, he got a sense of the near presence of God such as he had never known when he was fulfilling the offices of his priesthood on Mount Zion.

The story of that moving experience which changed the whole course of his life is found in the first chapter of his book. It is not easy for us to read because, having in his own tongue no means of expressing abstract ideas and subtle emotions, he uses the symbolic language of the priest.

Many people, when they attempt to read that chapter, focus so much attention on the detail of the chariot and its divine occupant that they miss the import of the vision as a whole. This is that the real presence of God is unlimited by place, space, or circumstance; that he can be as near to a captive in the land of his captors as in his native land; that his sovereign power is directly operative

everywhere, at all times, and not just indirectly and occasionally from any fixed point or through any particular established human agency.

We may, I think, without much danger of being in error, make one rather sweeping generalization about human life in this present period of time. We are now living in a period in which the sense of the unlimited sovereignty of a just, holy, and loving God has been fading out before a welter of conflicting human sovereignties.

This is not a state of things that has suddenly come upon us. Men began to fall into it anew when modern science was able to place in their hands instruments of power such as men had never used before. This resulted, as we know, in a new upsurge of the imperialistic spirit, the urge of the ruling class of one nation or people to dominate by force and for their own advantage, the life of other nations and peoples. Kipling, in his great hymn, "Recessional,"¹ warns of the real danger that lies in this, the danger of men seeking to play the role of God:

*If, drunk with sight of power, we loose
Wild tongues that have not Thee in
awe,
Such boastings as the Gentiles use,
Or lesser breeds without the Law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!*

There are many today who are perturbed by the apparent decline of Britain's imperial sovereignty. This feeling has been brought into sharp focus by recent events particularly in the Middle East. It is apparent, too, in the light of world politics, that Britain's growing reluctance (a reluctance shared by all politically mature peoples) to dominate other nations and peoples by physical force does not fit into the pattern into which life in our immediate present is falling.

The pattern that appears to prevail now has been shaped, under the impact of modern technology, by a recrudescence of the pagan spirit of human self-confidence and pride. The political fruit of this has been a

¹ From *The Five Nations*, by Rudyard Kipling. Copyright 1910 by Rudyard Kipling, reprinted by permission of Mrs. George Bambridge and Doubleday & Co. Out of print.

succession of totalitarian tyrannies.

Yet is it not possible that we have been and are so preoccupied with the day to day problems which the temporary success of these tyrannies imposes upon us that we are missing the true import of the life of our own period?

And what is that import? Surely it is the truth illustrated in the careers of Mussolini and Hitler, that no man is a God or can successfully challenge the sovereignty of God by virtue of human pride, strength, and skill.

Surely the true import of all the storm and stress of this period lies in the ever-strengthening conviction among all politically mature peoples that in this age in which men command vast physical power, a stable world order can only emerge when there is a revived sense of a sovereignty that is above all human sovereignties, and with it, a return by all mankind to that humility before God which is the attitude proper to our mortality.

The great experience through which Ezekiel passed from frustration to noble achievement was marked by both of these. He heard himself addressed by the term "Son of Man," an idiom correctly translated in the American Translation as meaning "Mortal Man"—man distinguished from God who is holy, or other than man and things.

And he heard himself commanded to eat a scroll filled with "words of mourning, lamentation, and woe," a message, not of some easy and early deliverance, but of yet more bitter defeat and yet more severe trial that could only be met by men and women who were changed within by a sense of the sovereignty of God.

This faith of God's sovereignty, and the humble recognition of our mortality that goes with it, runs all the way down through our cultural heritage from its earliest pre-Christian origins to the present. It is this combination of faith with humility that frees those of us who have appropriated our heritage and are fit to live in and maintain a free society from the thrall of circumstance.

Whether it be an Amos or an Isaiah braving the wrath of authoritarian kings in the vain attempt to rebuild the moral and spiritual foun-

datations of crumbling kingdoms; or an Ezekiel rising from the ashes of humiliating defeat to rebuild out of a ruined nation a brotherhood that would be able to transcend political circumstance; or Jesus breaking the bread and wine that symbolized his own broken body and shed blood yet giving thanks to God in the certainty of victory as he did so; or Paul and Silas singing praises to God in the midnight darkness of a dungeon as they lay with their feet fast in the stocks—faith in God coupled with the humble, helpful, constructive attitude to life is of the essence of our heritage.

Nor is the illustration of this confined to the pages of Holy Writ. Here is Martin Luther confronted by a prelate sent from the Pope who says to him: The Pope's little finger is stronger than all the princes of Germany. You cannot expect them to defend you against him. They will betray you into his power and where will you be then? And Luther replies: I will be where I am now, in the hands of Almighty God.

Or here is Alan Campbell, the great old covenanter, thrust into prison in defeat by orders of a king. The door of his cell is rudely opened and in surge some soldiers carrying a burden which when it is unwrapped proves to be the severed head of the old covenanter's son. But does Alan Campbell bow to the arrogance of an autocrat? Not at all! Staggering to his feet he draws himself erect and cries: Good is the will of God! Good is the will of God!

O mortal man, eat and digest this scroll which I am giving you. This text by its emphasis on the fact that the scroll is God given tells us, first of all, that Ezekiel was rescued from a useless and frustrated existence by an enlarged conception of God which placed God, not man, at the center of things, and which changed a self-centered, complacent, and arrogant priest into a fearless and critically constructive prophet.

Our changing world demands the same inner change in us. Our private faith in God must match our theological definitions of His nature. Merely to accept as an intellectual proposition the idea of His supreme sovereignty is not enough. God, not

man, must be at the center of our world and in control of all the forces which operate in it.

(2) A new understanding of the uses of knowledge.

But through the transformation of Ezekiel begins with his private and personal faith in a God whose sovereignty he more adequately conceived, this alone would not have enabled him to stand upon his feet and fulfil the destiny to which his times called him. There had also to be a radical change in the mental habits of his life. This is what is suggested in our text when Ezekiel is commanded to *eat* the scroll which was, as the context tells us, "filled with words of lamentation, mourning and woe."

Expressed in modern terms, what is demanded of Ezekiel here is a turning away from wishful thinking and a return to that intellectual integrity that requires a man to face honestly and to accept the facts in any given situation before he ventures to interpret, either to himself or to others, the meaning of those facts.

That was something which for five long years, Ezekiel had been unable to do. He had been so wedded to the life patterns of his past, his brain had been so confused by the propaganda through which interested parties were seeking to perpetuate that past, that the only attitude he could take to the hard facts of the present was a nostalgic wish that they could and would be exchanged for that comfortable yesterday which was so dear to his memory.

No doubt, he had, to himself, defended this attitude as one of loyalty to the past. But the lesson he now was learning is that any loyalty to the past that unfits a man to meet the new demands which the present imposes upon him is a spurious loyalty.

This is a lesson that we all have to learn in our personal and private lives if we are to become mature men and women.

But it is, perhaps, more in the corporate forms of our life today that there is the most urgent need for the learning of this lesson. It is not, I think, an exaggeration to say that one of the grave dangers besetting our society just now is that we are

becoming more and more susceptible to propaganda and less and less interested in arriving at the actual facts of any situation.

We are much inclined to boast of our realism. But a lot of it is second-hand realism, not based on actual facts but on what this or that interested group want us to accept as facts. It will be a most ironical turn of affairs, indeed, if with our program of compulsory universal education we turn out to be a nation composed largely of individuals whose mental powers are focussed on the attainment of skills and who get their information about the trends and values of human life itself only at second hand from the mills of propaganda.

The second great stage in the transformation of Ezekiel then was his rediscovery of the moral and spiritual importance of the uses of knowledge. When he at last honestly faced the facts of his present situation, he began to learn how to relate the past, which he had been idealizing, to those realities of the present. Up until then, he had been afraid, and he had been vainly trying merely to escape from the present.

(3) A new appreciation of the uses of reflection.

There is one other important expression in our text with which we have not yet dealt. It suggests the third and final phase in the transformation of the cowering frustrated priest into a dynamic and constructive servant of his people.

He tells us that as, in his vision, the hand held out to him the scroll inscribed with a realistic account of the plight of his people, he heard a voice which not only commanded him to *eat* the scroll but, as the American Translation renders the original, also to "*digest*" it.

Reduced to the terms of ordinary speech what that means is that it is not enough merely to face and accept the facts of life, even with help of faith in God. If one would rise to the fulness of the stature of one's humanity, he must reflect on the meaning of those facts both for the past and for the future.

As one reads through the subsequent chapters in the book that reflects Ezekiel's life and work, two

things stand out with growing clarity. First of all, he tends more and more in his early ministry toward a critical view of the history of his people. The complacency with which he had regarded the past in his early years from his seemingly secure position as a priest in Solomon's Temple, he now casts aside.

His attitude to the past becomes adversely critical, sometimes, indeed, unfairly so. But the important thing to notice is that it is this critical attitude toward his own and his people's past which sets him free from the sentimental bondage to that past which up to then had unfitted him to deal with the present.

The second thing that stands out in the subsequent chapters of Ezekiel's book is the gradual but steady emergence of an apposite and constructive plan for his own and his people's future. At last this confused and baffled man begins to see a way through the trying present to a nobler future.

He begins to see that the complete political defeat his people have suffered should be regarded by them not as a final disaster but as a disciplinary preparation for a nobler restoration. And increasingly, as this view of the future takes shape in his mind, he turns to a more sympathetic view of the past and emphasizes the great and good things in his inherited way of life.

Surely there is something here for us in the realization that we should not merely recognize and accept the facts of any situation but should reflect upon their meaning in terms of our own past and our potential destiny, both as individuals and as a society. What should be emphasized here is the uses of self-criticism.

Perhaps the most subtle form of self-betrayal, whether in an individual or in a group of any kind, is the natural disposition to devote all our critical powers to discovering and pointing out the weaknesses and failures of others. To do this in any situation is merely to rationalize it, to explain it as we want to explain it.

That is neither an intelligently honest nor an effective way of dealing with it. If we would cope with in-

imical forces of any kind, we must begin by asking ourselves what is wrong with us rather than what is wrong with them.

In the present dealings of our free societies with the slave states, for example, we should be emphasizing more than we are the unfulfilled potentialities of democracy rather than the glaring abuses of the modern tyrannies.

What people in the slave states need is confidence that we are loyal enough to the values in our own heritage to persevere under all circumstances in the effort to realize our dream of a society in which all men are free because all have voluntarily placed themselves under the law of love.

O mortal man, eat and digest this scroll which I am giving you. Such was the message that came to Ezekiel from the Almighty in that great hour of his transformation. It brings, I think, a message most suitable to the needs of the Christian church today.

The very foundation of the church is laid in that sense of the real existence and sovereign power of the wise, holy, and loving God revealed in Jesus Christ. If this faith is not found to be a living reality in the church, which is the body of Christ, where will it be found among men?

And let us remember also how the reality of this faith is to be vindicated in actual life. Not by shrinking from the hard facts of the present world into some cloister of sentimentality, but by facing them with mental integrity. Not by viewing our past with complacency, but with that truly critical attitude which underlines our shortcomings even more emphatically than our achievements. Not by holding the future in bondage to the past, but by using the present time of stress and storm to project into the future some greater and nobler expression of the values of the past which point us toward a nobler way of life.

Wherever there is a sense of the living presence of the God who is revealed to us in the person of his eternal Son, our Savior, a way will be found to cope with all forces which make for evil, a door will open into a new and greater house of human life.

CHRISTMASTIDE PREACHING

The liturgical color for Christmastide is white. This writer's scripture quotations are from the King James Version of the Bible.

NO SEASON of the church year is filled with so much of awe, wonder, and expectancy as Christmastide. From tiny children witnessing their first crèche, the tree, the beautiful decorations in home and church to grandpa's and grandma's recollection of many Christmases and the God who "*so loved the world that he gave his only Son*"—this is the time when heaven comes close to earth! Truly the "hopes and fears of all the years" were laid in a manger where the *Word became flesh and dwelt among us*.

Family Time

December 24 and 25, Christmas Eve and Christmas Day. Hebrews 1:1-12; John 1:1-14.

Inasmuch as Christmas Day is so distinctly a day for families to gather from far and near with the celebration centering in the home, it would seem best that the church not plan special services that day. The fact that most families have their gift exchanges on Christmas morning or after the Christmas dinner lends support to such a suggestion.

However, family devotional observance of Christmas should be encouraged and planned for. *The Upper Room, The Christian Home*, and other sources have splendid suggestions for family worship on Christmas Day. Let special services of worship in the family be secured or prepared by the local church and placed in the hands of each family.

Christmas Eve is a fitting time to celebrate the birth of the Christ-child in a midnight candlelight service. Some churches will have their children's Christmas program on Christmas Eve. If such is the custom it may be difficult or unadvisable to change the plan. The writer's church built up a tradition of a "Service of Lights," on Christmas Eve from eleven o'clock to midnight, planned and directed entirely by the youths of the church. From ten-thirty to eleven the carols are played over an outdoor amplifier. If a church is fortunate in having a carillon, it would be even more effective.

Candlelight services can be secured from most church publishing houses. We use the one prepared by the Church World Press. The church is dimly lighted by candles with two seven-stick candelabra in the chancel and two candles on the altar. We have the young people serving as ushers, giving each attendant a small candle. The young people conduct the service, sing in the choir, and bring the message. This gives them a sense of accomplishment and is a source of pride to the adults in a church and community.

After the message, given if possible by a theological student, the service closes with the singing of "Silent Night" as the ushers light the candles of all in attendance.

If the wind is not blowing, the candles might be carried home lighted to symbolize the bringing of the light of the Savior to the home of his children. Such an observance on Christmas Eve is long remembered.

Another possibility for the observance of Christmas Eve would be to follow the "Order of Worship for Christmas Sunday" found on pages 39-45 in the Book of Worship. While this is designated for the Sunday before Christmas, it would be a splendid order for a midnight service.

An increasing number of Protestant churches observe a candlelight communion service, although that would seem to be better observed on New Year's Eve.

A service of music with a cantata could be presented at this time. To give stories and background of carols, hymns, and anthems as a part of such a service can add to its meaningfulness.

For several years, in a church the writer served, the midnight hour was a "story time" for the entire family with parents and children coming to share in Christmas stories. "The Birds' Christmas Carol" by Kate Douglas Wiggin (in *The Fireside Book of Christmas Stories* edited by Edward Wagenknecht, Grosset & Dunlap, \$2.49) was a repeated favorite of all. Certainly Christmas Eve is a splendid opportunity to lift up the spiritual glow of Christmas in worship.

What We May Become

December 27, Sunday after Christmas, Student Recognition Day. Galatians 4:1-7; Matthew 1:18-25.

Splendid worship suggestions are found on pages 153-6 in the Book of Worship.

In most Methodist churches this has been observed as Student Recognition Day. College students are home for the holidays. To have college students usher, sing, and participate in the worship service on this day gives them recognition and helps them to feel they are making a contribution to the home church. Suggestions for student day are mailed each year to Methodist ministers from the Division of Educational Institutions of the General Board of Education and should be used when possible.

The minister might speak on the theme "We May Be What We Might Have Been." These words are a part of a poem:

*No star is ever lost we once have seen:
We always may be what we might have been.*

(Adelaide Ann Procter, "No Star Is Ever Lost," in *Masterpieces of Religious Verse*, ed. by James D. Morrison. Harper & Brothers, \$5.95)

Following the birth of Jesus the Wise Men saw his star in the east and followed it. They were willing to adventure. We only wish that we might have preserved the story of what happened to them after they saw the star and found the Christ-child!

The birth of Jesus gave hope to the world. He revealed to all men the truth that circumstances of birth, meagerness of surroundings, or poverty of parents need not presage a low destiny. You and I need not be tied by the sins, weaknesses, prejudices, or ignorance of our past.

This is the core of the Christian faith. It is a source of salvation. It means that Christ can say to us as he said to Simon, *Thou art Simon . . . thou shalt be called Cephas, . . . a stone*. In his ministry Jesus did not accept the theory that human nature is entirely fixed and unalterable at any stage. He came that we *might have life, and . . . have it more abundantly*. He knew that men could be changed for the better.

Someone has said that a great life is "a thought or dream of youth wrought out in later years." God had dreams. He dreamed of his people and of their destiny. He sent his Son to reveal those dreams unto his children.

We have dreams. Some of them break and others fade like the vanishing rainbow. But God's hopes are that his dreams of brotherhood, love, and Christian services will be tomorrow what they "might have been" yesterday.

Jesus was able to transform the lives of his followers through using the resources of prayer, suggestion, faith, and the requirement of action. These made many dreams come true. He prayed for others as well as for himself. We see it at the waters of baptism, during the night's vigil on the Mount of Transfiguration before he chose the twelve, in the Garden of Gethsemane, and supremely on the Cross. His prayer made both he and his followers what they might have been in the past.

His prayers were undergirded by *faith*—faith in God himself, his fellow men, and in the power of God to transform human life. From him such groups as Alcoholics Anonymous found sobriety when they turned their wills and their lives over to the care of God as they understood him. Review again the twelve steps of the A.A.'s.

Jesus knew of the potent power of *suggestion*. To the sick of the palsy he said, *Arise, take up thy bed, and go unto thine house*. To the man with the paralyzed hand he said, *Stretch forth thine hand*. He said to the woman with a hemorrhage, *Go in peace, and be whole of thy plague*. Suggestion is one of the most powerful influences to undergird or to undermine life.

Jesus also required *action*. He was constantly saying "Go . . . do this." Prayer and faith are mockery to God if they fail to result in action.

It has always seemed advisable to me to have the reception of members on this Sunday rather than on Christmas Sunday. It gives a "lift" to this day and provides a feeling of optimism and dedication as we look toward a new year.

Watch Night at the Church

December 31, New Year's Eve.

Gaiety and worship are not incompatible on New Year's Eve. The article written by H. Hughes Wagner in the December 1949 issue of *THE PASTOR* reveals how one church reclaimed New Year's Eve from night clubs, roadhouses, and fraternal groups holding forth with empty gaiety and dulled judgment.

For several years the writer's church has observed New Year's Eve with a gala party for the entire family in the fellowship hall of the church beginning at 8:00 P.M. Various classes and groups in the church took responsibility for refreshments, contests, games, floor show, movie arcade, and group singing. Everyone participated from the primary child to grandpa.

At eleven o'clock everyone was in the sanctuary for the New Year's Eve service of worship. A youth choir provided special music and the church was in candlelight. Several plans may be followed for the Watch Night Service. The service prepared by John Wesley, pages 46-53 in the Book of Worship, is excellent.

Watch night services in leaflet form are available from Tidings (1908 Grand Ave., Nashville 3, Tenn.).

The use of the entire communion service in *The Methodist Hymnal* is also very suitable for a watch night hour.

Grandly Begin

January 3, New Year's Sunday. Revelation 21:1-7, Luke 2:15-21.

A new year is always a new challenge to the dedicated person. "Grandly Begin" might be a challenging theme for the first Sunday of 1954. A two-fold text is suggestive: *I have purposed it, I will also do it* (Isa. 46:11) and *Set your affections on things above, not on things on the earth* (Col. 3:2).

Lines from "For an Autograph" by James Russell Lowell provide a stimulating outline:

*Life is a leaf of paper white
Whereon each one of us may write
His word or two, and then comes night.*

*Grandly begin! though thou have time
But for a line, be that sublime—
Not failure, but low aim, is the crime.*

(In Morrison, *Masterpieces of Religious Verse*.)

We should be optimistic over the challenge of a New Year. When someone asked the famous sculptor Thorwaldson which was his greatest statue, he replied "The next one!" We must live in high expectations and maintain the undying faith that the best days of humanity can be ahead of us and not behind us. We need to say with Isaiah, "*I have purposed it, I will also do it.*"

How do we prepare and make the most of the tomorrows? Grandly begin! Make a good, clean, straight start. *Set your affection on things above. Press on toward the mark for the prize of the high calling of God in Christ Jesus*. Every New Year may be a new beginning. It is a valley of decision. *Choose you this day—this year—whom ye will serve*. The beginnings, the new chapters in life, are of tremendous importance.

"Not failure, but *low aim* is the crime." Henry Sloan Coffin has said "How many people aim at nothing and are good shots." What is your purpose? Where is your aim? Decide on a lofty ambition. Cherish noble aspirations. Have high expectations. Every man has an aim in life but the aim that counts for God is the high one.

If failures come during the year, such is no "crime."

'Tis better to have loved and lost

Than never to have loved at all.

(Alfred Tennyson, "In Memoriam," XXVII, 4)

No stagger in the direction of anything right is ever lost. No good deed was ever wasted. That which is good and beautiful never really perishes.

In music the final chord is predestined by the first chord sounded. So the melody of life flows onward, largely determined by the first chord struck by mind and heart. Witness the transformation in the lives of the disciples because they left all and followed Jesus. That first decision, high aspiration, affected the remainder of their lives! So it is with you and me. Grandly begin!

Three Ways

January 3-10, Universal Week of Prayer.

There are three basic ways to approach the Universal Week of Prayer. First, the planning of many prayer circles meeting in the home of the parish. Second, conducting services at the church following the prayer theme. Third, use of both.

Where possible the week of prayer should be observed on a community-wide basis sponsored by the ministerial association, council of church women, or other interdenominational community-wide religious group.

A splendid guide for setting up prayer circles in homes has been prepared by Everett Staats, First Methodist Church, Villisca, Iowa. It is entitled "How to Conduct a Successful Prayer Circle in the Home." Published by the Board of Evangelism of the Iowa-Des Moines Conference, copies may be secured by writing Mr. Staats.

He suggests prayer groups of from ten to twenty persons meeting in limited geographical areas. The home prayer service consists of familiar hymns, prayers, Bible readings, sharing of Christian experiences, and closing with a fellowship circle. If such groups are encouraged to meet in the early evening, families can attend together. Otherwise, women's groups can meet in the morning or afternoon and men can have noontime or breakfast prayer groups.

Several sections in the Book of Worship provide abundant resources for use and guidance in prayer circles. The section on special acts of worship, pages 213-62, is especially suggestive. The scripture readings for meditation, pages 263-85, are not only excellent for meditation but will provide a basis for brief discussion and sharing of personal experiences of God's guidance and lead to expressions of thanksgiving. The treasury of prayers, pages 323-64, might be typed out on slips of paper and in the first meetings of a prayer group be given to members to help them express themselves in prayer.

If possible, have a week of prayer services nightly at the church or in various churches with a series of messages and discussions centering on "The Prayer Perfect" or "The Lord's Prayer." Most people know the Lord's Prayer so well that it has lost its impact. To discuss it a sentence at a time could serve to sharpen its implications. For example an outline such as this might be followed:

1. A child speaking to his father—*Our Father which art in heaven.*

2. A worshiper speaking to his God—*Hallowed be thy name.*

3. A citizen speaking to his king—*Thy kingdom come.*

4. A servant speaking to his master—*Thy will be done.*

5. A poor man speaking to his benefactor—*Give us this day our daily bread.*

6. A sinner speaking to his Savior—*Forgive us our debts.*

7. A disciple speaking to his leader—*Lead us not into temptation.*

8. A captive speaking to his deliverer—*Deliver us from evil.*

Liturgical Question Box

QUESTION: *May the lectern and pulpit be removed for elaborate church weddings and funerals?*

ANSWER: The pulpit and lectern *may* be removed (if movable), but the altar should not be moved. But why move them? Elaborate floral decorations which consist of miniature forests of greenery and archways of flowers are silly and usually ugly. I have always insisted that a wedding or a funeral is a religious rite, not a florist's advertisement. We should help our people to see that a lavish and tasteless attempt at "decoration" has no place in the church. In this way we will encourage those who cannot afford to spend a great amount of money to have weddings and funerals in the church. There are many young people who are afraid to plan for a church wedding because they think they can't afford it. No flowers are actually needed except on the altar. Two or three baskets of flowers may be placed in the chancel.

and as many candelabra as can be easily arranged. In this manner, a most beautiful church wedding can be conducted at a minimum of expense.

QUESTION: *Shall the choir processional be a march, a walk, or a hesitation-step? What sort of hymns shall be used for this?*

ANSWER: The choir processional should be a dignified entrance, and nothing else. It is not a ceremony, but a practical device for getting the singers in and out of their places. They should walk, in time to the music, yet not march in military formation. The wedding-march hesitation-step is definitely out.

Hymns for the processional should be in 4/4 time. There is a section of these in the index to *The Methodist Hymnal*.

—R. P. Marshall

Sacraments Are Preaching

By PAUL S. SANDERS



While very little modern preaching holds up Christ crucified as our only salvation, the Lord's Supper is always witnessing to this central fact of the gospel. This is the conviction of Paul S. Sanders, Methodist minister and a doctoral candidate at Union Theological Seminary, New York, N. Y.

ONE MAIN emphasis of the liturgical revival that has marked the history of the last generation of American Protestantism has been a renewed interest in the sacraments and an effort to restore the Lord's Supper to something like its historical place of importance in Christian worship.

This effort has called forth a great deal of discussion and some unfavorable criticism. We hear much talk about the relative importance of altars and pulpits, and there appears to be a growing issue as between preaching on the one hand and sacramentalism on the other.

The real issues, as might be expected, have sometimes been beloclouded by prejudice, emotion, and something that can only be called a "lag," a refusal to consider intelligently anything different from what one has known before. The issue has been joined between those who "depreciate the sermon" (as their opponents say) and those who stand for the "old-time religion" (as they themselves think)—or, between those with a richer concept of worship (as they themselves believe) and those who want nothing but a sermon with some "preliminaries" (as they stand accused).

"Old-fashioned evangelism" or "new-fangled sacramentalism" have been made to seem antithetical norms of Christian worship, with the necessity of choosing between them laid upon all hands.

Now, may it not be that there is no need for this battle at all? John Wesley, who preached effectively to hun-

dreds of thousands of people, was nevertheless insistent upon "the duty of constant Communion." The sacrament was to be celebrated by regularly ordained ministers, with dignity and solemnity, using a stated ritual and making use of whatever aid art and music and architecture had to lend.

Preaching might be done by anyone who had the call of God and whose preaching was shown by its fruits to be effective; and preaching might be done anywhere, at any time. Both preaching and the Lord's Supper were considered necessary to a full diet of Christian worship.

The early Methodists experienced no tension between gospel preaching and gospel sacraments. Neither was thought to be exclusive of the other. Their sermons dealt with sin, justification by faith, assurance of salvation, and growth toward perfection in love. Their celebrations of the Eucharist were occasions of great joy in which literally thousands joined, and where they found the Real Presence of Christ. As J. E. Rattenbury has said, "The great Evangelical Revivalists knew that Evangelism could only be grounded on worship, and that the central act of Christian worship is at the Table of the Lord."¹

There was nothing new in that. Wesley, being a serious student of the early church, was convinced that apostolic preaching and the right use of the sacraments were in the New Testament and the primitive church

looked upon as the two sides of one coin. Justin Martyr in the second century described Christian Sunday worship as consisting of the reading and preaching of the Word and the consecration and receiving of the eucharistic bread and wine.

This general pattern of a two-fold emphasis in worship has persisted throughout the history of the church wherever it has not been lost sight of because of overemphasis on one side or the other.

Augustine described the sacrament as *verbum visibile*, "the Word made visible." Preaching, when it is really preaching, is obviously the "Word made audible." Accepting Augustine's hint, may we not say that the Lord's Supper, rightly celebrated and received, is as much a visible presentation of the gospel as preaching is an aural one? Wesley, at any rate, thought that such was the case.

Both Luther and Calvin worked for a Sunday service that should enjoin in one unified, coherent service both the preaching of the Word and the representation of the Word through the Lord's Supper. The Reformers nowhere disparaged the sacraments in the interest of magnifying preaching. It remained for modern revivalism to do that; and when revivalism had run its course and preaching had been vitiated, we were left with nothing at all.

The English reformers produced a liturgy that has special meaning for Methodists, since the ancestry of our communion ritual goes back to the first Prayer Book of Edward VI

¹*Eucharistic Hymns of John and Charles Wesley*, Alec R. Allenson, Inc., \$4.50, p. 8.

(1549). In the English service provision is made at every celebration of the Eucharist for the reading of two scripture lessons (the Epistle and the Gospel) and for a sermon, which is generally understood to be an exposition of one of the passages read.

The Holy Communion is the *only service at which a sermon is specifically called for* in the Prayer Book. Morning and Evening Prayer are not preaching services, but devotional offices; no sermon is expected, and the structure of the services leaves no place for one. In practice a sermon is appended to Morning Prayer wherever that service has become the normal Sunday service. The intention of the church was, however, that there be a celebration of Holy Communion in which the Word was read and preached as the regular service of every Lord's Day.

Such was the intention of Wesley's Sunday Service, the revision of the Prayer Book he made for the American Methodists in 1784.

Not only are preaching and the Eucharist seen thus to have been joined in historical fact, but in theory and practice they must be. Each is a proclamation of the gospel, and neither is a full proclamation without the other. The scriptures and preaching present Christ and offer us Christ and so do the sacraments, though in a different manner. Each complements the other, and both are necessary for a full presentation of the evangel.

Preaching is a more intellectual approach to truth; the sacramental one is a more emotional and mystical approach. Yet preaching needs emotion, and the sacraments need guarding against sentimentalism. Preaching is in the end more subjective, the sacraments more objective.

Man is neither wholly body nor wholly spirit, but spirit-and-body. This is the Judaeo-Christian picture of man. He must be appealed to and reached in many ways: through his mind, through his spirit, through his physical senses. The gospel must be spoken and it must be acted out.

It is a dreadful mistake to assume (as Protestantism has all too often assumed) that people can be edified only by what they hear. The gospel must be preached from the pulpit, and

it must be re-presented at the altar, and each in whatever measure seems needful for our people in our time and situation.

The necessity of this principle may be best seen in its neglect. An emphasis upon the sacraments which is disproportionate in theory *ought to* and in practice *does* result in magic, superstition, idolatry, and the eventual overthrow of the nature of a sacrament. (Compare the Articles of Religion, English XXVIII, Methodist XVIII.)

An emphasis upon preaching that is disproportionate results eventually in a word without appeal, without power, and actually without the Word itself. It is well known that periods of intense preaching have usually moved into periods of religious indifference. Nor is this just an inevitable psychological reaction; there is a theological reason for it. The shadow of Pelagianism hovers over all evangelism. The more it is preached to man that he must repent, turn, do this, give up doing that, and on and on, to be saved, the more it comes to seem that man effects his salvation by his own efforts.

Eventually, if evangelical preaching be not done within the context of the sacramental life, where the emphasis is always on what God does, the heart of Christian preaching is overthrown and we find ourselves with many words and little substance or power.

Such is the situation, perhaps, in which much of contemporary American Protestantism stands. We are not really in great danger of falling into the idolatry of overstressing the sacraments. We are already in great danger of vitiating the gospel by reason of the weak, sleazy, incoherent, ineffectual—and frankly, boring—practice that we are pleased to call preaching.

There is no conflict between altar and pulpit, between preaching and the Eucharist. But if there were, the heavier weight of the argument would not at this particular juncture of history lie where many would like to think. It is a fact readily apparent to a critical observer that our celebrations of the communion are more truly evangelical than are many of our sermons.

It is impossible to observe the Lord's Supper without preaching Christ, crucified and ever living to make intercession for us. Unsatisfactory as most of our modern eucharistic theology is, our practice and beliefs are much better; most of us still believe that the Eucharist is, *at the least*, a kind of re-presentation of Calvary. As a crucifix is a wooden representation of Christ on the cross, so at the very least the Lord's Supper is a re-presentation in words and actions of Christ on the cross.

Recall what Paul said: *For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes* (1 Cor. 11:26, R.S.V.). It is simply impossible to set out bread and wine in a Christian congregation, bless God for them, and give them to the people to eat in reverence, without preaching Christ.

It should be noted that Paul uses the same Greek verb here as is used over and over in the New Testament for "proclaim" in the sense of "preach." (Compare in the Greek this passage with such passages as Acts 4:2, 13:5, 17:13, etc.) If the heart of the gospel is the atoning death of Christ, then the Lord's Supper is through and through a gospel action. It is, in short, truly evangelical.

On the other hand, how little of our preaching nowadays is evangelical. ("Evangelical" is not to be confused with "evangelistic.") The latter refers to a particular style of preaching which has little if anything to do with the heart of the matter, which is evangelical truth—that is, the truth of the *euangelion*, the evangel, the gospel.)

How little of our preaching holds up Christ crucified, our only salvation. How little of it is what Professor Dodd described as the apostolic *kerygma*: the belief that God sent his Son to earth, and raised him from the dead after sinful men had slain him upon a tree, and that as many as repent and believe will join the risen Christ in eternal glory. While the Lord's Supper is always witnessing to this central fact of the gospel, a great deal of our preaching never does.

Rationalistic theology has reduced most of our preaching to lecturing and exhortation. One goes to church after church (such is my actual expe-

rience, since I am not presently in charge of a parish) where twenty-five minutes are taken up in commentary on the day's news, discussions of social problems, prolonged hortatory discourses, references to parish activities, and such like.

Worse than these are many sermons that seem to deal with nothing at all, as far as one listener has been able to determine. Worst of all are those sermons that keep referring to the minister himself, sometimes in a coy and cozy style that can only be disgusting to a person of sensibility.

How long since you heard (or preached, if you are a minister) a sermon on the reality, the universality, the dreadfulness of sin, sin so potent that it infects the nature of every man so that he cannot of himself do what he himself knows he ought? That is the need for the gospel. How long since you preached a sermon on "Christ Our Righteousness," through whom we are justified through faith, while we are yet sinners? That is the gospel's answer.

How long since you preached on the assurance of knowledge of salvation, on the necessity of "going on to perfection"? That is the promise and the demand of the gospel. How long since you preached on our eternal hope? That is the fulfilment of the gospel.

At Christmas do you preach about Christ or Santa Claus? On Epiphany do you preach Christ manifested as the Savior of the world, or whatever pops into your head? On Passion Sunday do you preach Christ on the cross, or something else? Do you mark Ascension Sunday as the end of Easter and the conclusion of our Lord's earthly career, or do you not even know when Ascension Sunday occurs?

All this is not to advocate a return to fundamentalism or to biblical literalism or to narrowly "spiritual" preaching that evades and avoids the social context of the individual's religious life. Religion must of course be related to life, and sermons must be "topical" in the sense that they try to interpret life in terms of the eternal significance and meaning which Christians feel it to have, thus trying to make sense out of the disorder of our times.

But preaching is not advice on "how to be happy, though human" (the phrase, I think, is Stephen Leacock's). It is not chiefly political or economic or sociological discussion. It is not even primarily moral instruction and exhortation. Preaching is proclaiming Christ. "*As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in him may have eternal life* (John 3:14, 15, R.S.V.).

We must retain the values of biblical criticism, we must hold fast to the emphases of the "social gospel," we must learn to utilize the insights of psychiatry, we must take advantage of all learning and all life as grist for our homiletical mill.

We must not be reactionary, obscurantist, or illiberal. But we must regain the classical Christian faith as it is set forth in the New Testament and the ancient creeds.²

When we have gotten hold of that faith and it has gotten hold of us, then we will preach. How we preach will be largely determined by the needs of our people, by the pressures of contemporary life, and with the aid of all modern learning. What we preach will be what the church has always preached. There is no other gospel.

Some of us talk as if "too much sacraments" is keeping us from having "real gospel preaching." This is simply not the case. We have little enough gospel preaching for the sacraments to overshadow—if it were true that there is a conflict between them, which there is not.

What we need is more preaching that is as evangelical as the sacraments are evangelical. Let us not forget it: it is not our preaching that makes the gospel; it is the gospel that makes our preaching. Behind preachers and sermons there must stand Christ. Behind the Holy Eucharist there does stand Christ. He it is who is the minister of grace to his children, not we human messengers; and he is that in sacrament and sermon alike.

What justifies both preaching and the sacrament is the true Word in

² This classical Christian faith is being taught in our day by men like Bishop Aulén of the Church of Sweden, John and Donald Baillie, J. S. Whale, the late Archbishop Temple, and Reinhold Niebuhr, to name only some, without meaning any disparagement in not naming others.

and behind and through them. The Word of God is Christ in the Bible, not the Bible itself. The Word of God is Christ in the sermon, not the fluid, subjective words of the sermon. The Word of God is Christ in the eucharistic action, not the bread and wine of the Holy Supper. Christ uses many means to make himself known to us and present with us. The important thing is to know that Christ is there, and that receiving the Word is receiving him.

Many of our people have been weaned away from the sacraments by a feeling that is pietistic and "spiritual." "We have Christ in our hearts," they say; "why bother with material means of grace, if indeed they are channels of grace?"

This is but a new appearance of an old Gnosticism; Wesley fought the battle in his day with the Moravians, but the issue had been joined by the time the First Epistle of John was written. The burden of proof is on him who fails to use the sacraments to reconcile this with a profession of obedience to his Lord.

By far the larger part of our people have been weaned away from the sacraments by rationalism masquerading as liberalism. This is likewise nothing new. Wesley fought it in the form of Deism, but it is actually as old as mankind, who prefers to think that this little "light of reason" is better able to comprehend the mysteries of being than God himself—if indeed God is not just a name for our noble strivings toward a better human existence in this life.

Those of us who call ourselves Methodists are a far cry from Wesley if we fall into either of these groups. For Wesley the sacraments were really means of grace, and needful for every striving Christian. The sacraments are sacraments of the gospel.

It is God who works in them. It is Christ who stands behind them. It is of Christ that they preach. For the sacraments are preaching, just as, finally, real preaching is sacramental. Both are means whereby Christ is made known and made present to mankind.

Let us use both, to God's glory and the good of those of us to whom God has been pleased to call as ministers of his gospel.

We, Too, Are Tempted

By GRAHAM R. HODGES



Though not often threatened by the sins of the flesh, almost all ministers of the gospel at some time or other court the more subtle temptations of the spirit, writes the pastor of First Congregational Church, Ticonderoga, N. Y.

WHO murdered the ten thousand Polish army officers and intellectual leaders during World War II and buried them in the Katyn Forest? Was it the Russians or the Germans? Whoever did it recognized an accepted fact: Kill off the leaders of a movement and you have gone a long way to killing the movement.

If the Devil, a convenient term we will use to cover the opposite of all the good in the world, wanted to commit a "Katyn Forest" act against the church, he would go after the ministers and priests. This he would do by placing such subtle and irresistible temptations in their paths that many would succumb and few would escape completely. What are the temptations of a minister?

The worst ones are rarely those of "the flesh." They would make poor movie or tabloid material. To begin with, ministers do not have large salaries or expense accounts: they cannot afford wine, women, and song. And the slightest breath of scandal can ruin a minister's reputation and effectiveness.

A cynic might say: "You can't tell me ministers aren't human. They're just like the rest of us!" Yes, ministers *are* human, as an occasional lurid headline reveals. They would not be able to understand the temptations that confront the lay person unless they, too, were under the same pressures. Even Jesus was tempted. Satan wanted him to turn the stones into bread so that our Lord could break his forty-day fast.

A young minister may like the taste of wine as well as the next per-

son. But he knows that a single slip may be the example that could send a weaker individual down the road to alcoholism. So, he refrains. As the dry years go by he finds teetotalism easier and easier, as any total abstainer can testify. The habit of *not drinking* becomes fixed. The same principle applies to other temptations of the flesh.

However human a minister is, however much he likes "living," two forces work to restrain him from leading a sensual life. One is his personal dedication to a cause that does not allow loose living. He has pledged himself to be different, to set a moral example.

Secondly, he knows that if he slips, not only is his personal character harmed but a great organization, the church, is damaged. Perhaps hundreds of persons have their faith weakened because he, an officer of the church, failed. Paul bowed to this latter principle when he said "if eating meat offends my brother, I will eat no meat." Evidently Paul loved his beef but he would eat vegetables rather than cause a weaker brother in the faith to fall.

Since the Devil cannot use the scarlet path of wine, women, and song to get at the church's officers, he uses a more subtle and far more effective way or ways. So disguised are these back stairways into the minister's soul that an ordinary observer might never see them.

First, there is the temptation for the minister to feel morally superior to other people. He is set apart from his flock as a "man of God," a terrible responsibility to bear. If he is

a halfway decent pastor he soon hears whispers: "What a fine man you are, Reverend Jones." Year after year this goes on. Finally, he begins to believe these whispers, like any whisper repeated often enough. Maybe he is a good man, after all. Everybody says so. Look at all the good he has done. So, insidious pride and self-righteousness creep in.

Neither does the ministry demand a lot of the borderline acts and business practices such as those that confront men in other positions. He is spared a lot of the "dirt" of life. So, he can begin to think of himself as a morally superior person and all others slightly gross or impure.

At this point the Devil dances with glee. For by this attitude the minister cuts himself off from the sufferings and sins of ordinary mortals and becomes their judge instead of being the helper and fellow sufferer.

Resistance to this temptation to feel perfect takes daily prayer, self-examination, appreciation of others' difficulties, and a sense of humor about one's own faults and shortcomings.

Another temptation is that of mental laziness. No doctor can stay in practice now unless he knows about the wonder drugs. He has to keep up if he wants his waiting room full. The same goes for the lawyer. To help his clients he must know the latest laws. But a minister can go for years without reading a single difficult book on theology, ethics, philosophy, or the Bible, and still hold a pastorate. He can rationalize: "I'm too busy with the details of running a church."

These words were invented by the Devil himself.

Under the guise of "busy-ness" a minister can avoid that hardest of all human tasks—thinking. He can fill his days with detail, using his mouth and legs more and his brain cells less. His sermons have less and less real content.

To cap the tragedy, this mental laziness may fit in perfectly with his parishioners' desires to avoid new thoughts and ideas. Many congregations prefer the old platitudes, dressed and served attractively, to anything new and different, especially if the new ideas make them uncomfortable or cost money. As long as the sermon is not too boring, they do not want any new approach. They forget that a minister's job is not handing out sleeping pills, but arousing them to Christian living. The minister's mental laziness and haziness go hand in glove with the congregation's conservatism and the Devil's plans.

Another dreadful temptation is the willingness to accept or seek out special privileges or exemptions not granted to laymen. The name for this is "benefit of clergy," a term invented in the Middle Ages when churchmen could not be tried for crimes under civil law but were given the benefit of special canonical laws and church courts.

Under this arrangement a man of the cloth could commit horrible crimes and get away with them. In sixteenth-century England, highway robbers who also wanted "benefit of clergy" donned monk's robes and held up unlucky travelers, knowing that the sheriff could not pursue them under the law. Centuries of abuse of "benefit of clergy" has created vast resentment in lay folks. When it is used today it does no good. And it still exists in many ways.

For example. Recently a minister sat in a bank's waiting room for half an hour before he could see the cashier about a loan. When he finally sat down in the latter's office, the banker apologized profusely for the long delay. This minister refused to accept preferential status. "I'm just another customer here," he said, "and while I know you respect all clergymen, I had rather take my turn with the rest. It's better that way. Don't feel badly

about my waiting." This parson resisted the temptation to accept a preferred status not given to other bank customers. He was wise in refusing special privilege.

The "benefit of clergy" temptation shows up when ministers use a "clergy" emblem on the front and rear of their automobiles. Policemen are loathe to arrest or ticket a driver who has this metal tag. If he is speeding a bit or parked overtime, he gets a friendly wave of his hand or hearty, "Sorry, Reverend." This should not be. Ministers should be as law abiding as anybody else, or more so. But the Devil likes this special treatment for men of the cloth.

"Benefit of clergy" also extends to flat discounts by business firms to all clergymen. Most ministers I know had rather be paid more and then pay the regular marked prices.

One of the worst temptations, and one that can pay off materially, is the temptation to avoid currently controversial issues, even when right and wrong are involved. Most ministers are peace-loving men. They dislike church fights. They know that splits over social issues can wreck a church and wreck a minister's career. They further know that every controversial question has two sides, neither containing all the wrong or right. They know that sincere Christians can take directly opposite views on public issues. Yet, Christian ministers feel that Christ's message must be applied here and now, wherever possible.

What does a Christian minister do about a controversial subject of moral importance? Should he preach solely on immortality and heaven, or should he try to bring the gospel right down to such and such an issue?

It is not just cowardice that prevents many ministers from becoming involved in social questions. Public issues are very complicated. They can, if debated openly, split a church. And many churches do not like to call a minister whose views have been labeled "out of line."

Nobody knows the pressure, the silent, subtle, unspoken kind of pressure put on a minister, not by threats or by brute force, but by an inner weighing of consequences. "Shall I keep quiet on this, and this, and this? If I do then I have a better chance of

being assigned or called to a well-to-do suburban church. My children will have more chance at a decent college education. My wife can have some nice clothes for a change. If I keep quiet nobody will protest or care." That, my readers, is temptation.

During the 1930's the German clergy were on the spot. While hundreds of them did protest the treatment of the Jews by Hitler many others busied themselves in theological debates and ritual. Perhaps if all the ministers and priests had summoned the moral indignation of Germany against Hitler, we would have been spared World War II. The decision to keep quiet was made by the "keep quieters" right there in their study.

Another terrific temptation for ministers is to place the desire to succeed ahead of the desire to serve. We Americans like to succeed: we are unhappy if we do not. American ministers are a part of this "success environment." They can easily forget the words of their Leader: "*Whoever would save his life will lose it.*"

Cannot one serve better in a church of a thousand than in a church of a hundred? More people are reached. The God of success appeals just as much to ministers as to anybody else. It takes a different form, but the Devil is there to present success in a dozen different ways.

The minister is greatly tempted to become cynical about people. He is supposed to keep eternal faith in them, even at their worst, just as Jesus did when he prayed from the cross: "*Father, forgive them . . .*"

The minister sees other men making progress, but he sees his commodity—a higher spiritual life—in about the same demand as it was years ago. If moral progress has occurred because of his labors, it would be hard to prove. So, he is tempted to be cynical, and a cynical minister is about as effective as a fish line with no hook.

To cap off the whole plan of the Devil, a minister can be utterly faithful in his calling and true to his Master, and still be regarded as a professional flop. This is the "unkindest cut of all."

Men can rise to high church posts while betraying every principle they know to be true. That is why the ministry takes such faith.

The Counselor's Workshop

Each month this section presents a pastor's report of an interview with a person (or persons) seeking help with some problem. This report concerns a wife who has decided to divorce her husband. Evaluations by our consultants follow the report of the interview.

Marital Difficulties

Introductory Remarks: This call involves two very active members of my church. I had visited Mrs. Fagan frequently, as she had undergone a rather serious operation. During one of my calls at the hospital, she had told me that her husband was drinking some and indicated that they were having their difficulties. This came as a complete surprise to me as they were both well known to me and seemed to be a congenial couple. Mr. and Mrs. Fagan are both in their thirties and have two children, ages about eighteen and nine.

The Call

(Saturday evening about eight o'clock, I heard footsteps on my front porch. It was a very bad and rainy night and I was greatly surprised to see Mrs. Fagan at the door.)

Mrs. Fagan. Hello, nice time for me to be out I know, but I would like to talk with you, if possible.

Pastor. I'll be glad to talk with you.

Mrs. Fagan. I have told my husband to leave and not to come back and I wanted to know if you think I have done right.

Pastor. I'm afraid I don't understand enough of the circumstances to say.

Mrs. Fagan. You remember that I told you when you visited me last week in the hospital that he got drunk while I was in the hospital and said that he didn't love me and said a lot of unkind things to me.

Pastor. Yes, you did tell me that. Is Mr. Fagan drinking again? (A)

Mrs. Fagan. Yes, he went out of town on some business and while he was gone, he got drunk and let our business here in town go. He has got-

ten it in such poor condition that we are on the verge of going completely bankrupt.

Pastor. Where is Mr. Fagan now? I'd like to talk with you and him together and see if we can get this problem straightened out. (B)

Mrs. Fagan. I don't know where he is but I told him to leave and not come back.

Pastor. I can't understand Mr. Fagan's sudden downward trend. He is not accustomed to drinking, is he? (C)

Mrs. Fagan. No, he used to drink very often, but he has drunk only once since we moved here about two years ago.

Pastor. Just this recent event is my first knowledge of his ever being intoxicated. He always seem happy and contented. (D)

Mrs. Fagan. Yes, that's what I despise him for. He puts on such a good front. You'd think he was an angel. I could never live with him anymore, now, even if he didn't drink, after the way he ran off and got drunk while I was sick in the hospital. I have lost all my love for him. If he cared anything about me, he wouldn't have done that you know. Now, would he?

Pastor. It was indeed a very bad time for him to do a thing like that. What has he to say about his reason for doing it? Does he want this separation?

Mrs. Fagan. The only thing he ever says is that I want my family to baby me. You see they all live here in town and we are very close. Of course, I never cook or keep the house very neat but I feel that he prefers my helping him at the shop. I do all his book-keeping and I haven't time to be a

housewife. He couldn't operate the business, if I didn't help him.

Pastor. I believe that when Mr. Fagan sobers up a little and comes to himself we can all talk the problem over together and find a solution. Since this is his first drinking in such a long time, I believe that we will be able to work it all out. I know that you have been under a strain with your recent illness and financial worries and I feel that when you are stronger the matter will not be as bad as it now seems.

Mrs. Fagan. No, Brother Smith, I have already arranged to get a divorce. I could never live with him anymore after the way he did while I was sick. I have lost all my love for him. I think you know how sick I was and how much I needed him then. I must go now. I just wanted to tell you what I have done and see if you think I have acted right. What do you think?

Pastor. I am afraid I cannot say without talking with Mr. Fagan and with both of you together. For the sake of the children, divorce is seldom easy.

Mrs. Fagan. I know. Thank you for giving me your time. I had to talk to someone.

Pastor. I am always glad to render any service that I am able. Would you not like for me to try to arrange a time to talk with you both together?

Mrs. Fagan. It's no use, I'm sure. My mind is made up. If I loved John there might be a chance for our reconciliation, but I don't love him any more and I'm sure we could never be happy together again. However, I would appreciate your call at any time. Goodnight.

Pastor. Goodnight.

Pastor's Questions

Mrs. Fagan seemed very hurt. She is a person that demands a great deal of sympathy. It seems that her husband is not the type to demonstrate a lot of sympathy toward anyone. Was I a little evasive as to whether she did right or wrong in telling him to leave? Mrs. Fagan had had a serious operation and had undergone tremendous strain. She, however, is not known to be an immaculate housekeeper (as most husbands admire), nor has she been a very attentive mother to her

children. She and her family eat all their meals out.

I feel that there is definitely some reason why her husband, who is not a habitual alcoholic, began to drink when she needed him. I did not feel that I could make much comment be-

fore talking with them together. I also felt that she wanted me to say that she was in the right so that she might soothe her own conscience and tell her friends and family that her pastor was upholding her decision to divorce her husband.

Consultants' Evaluations

QUESTIONS cry out from the printed words of this pastoral interview: *Was Mrs. Fagan married to an alcoholic?* (An alcoholic can stay on the wagon for two years but he is still a compulsive drinker. Once he starts drinking again, he continues. He has to drink to get rid of the effects of drinking. He will lie, steal, connive, or take on any role that will get him his next drink.)

Was Mrs. Fagan his conscience? (If she was, the more helpless her condition in the hospital, the more likely he was to go off on a real bender.)

Why did they move to "her" town where her whole family lived in clan-nishness? (It looks like this might have been an effort to hold him in line with lateral family pressures. Such a procedure seldom if ever helps an addict. In the long run, it only puts off the day of reckoning.)

Would the business have succeeded without Mrs. Fagan? (This may be the typical pattern where an over-anxious, insecure wife refuses to let her husband out of her sight. The home can be a mess and the children can run wild but that is not to be compared to the wild messes her husband can get into when drunk, so she feels she has no other alternative.)

Did Mrs. Fagan show up on a stormy Saturday night to get her minister's approval or with a haunting hope that some redeeming factor might still save her home? (Undoubtedly she wanted somebody to say he could understand why she acted as she did. In fact, a sense of rapport with her minister at this point might have kindled a dormant hope.)

Suppose hope had been kindled. Suppose Mr. Fagan was an alcoholic. What about the minister's approval? Remember we are dealing with a type of illness that is never cured and that only becomes an "arrested case" with

much fasting and praying. Any minister who gets involved has to be willing to invest uncounted time, all hours of the night and day.

Remember also, that there is slim chance for success unless the alcoholic wants—honestly wants—to stop drinking. Total abstinence is his only satisfactory design for living. There is no cure, only freedom through abstinence, and few addicts want to absolutely stop drinking.

Nevertheless, we will suppose Mr. Fagan wanted his wife, family, and business more than he wanted whatever escape alcohol gave him. We will also suppose the minister was ready, willing, and able to get involved. Then the approach to all such alcoholics is divided into three parts.

First, we should get him to a competent doctor, psychiatrist, clinic, or sanitarium. This usually takes quite a bit of "getting." The alcoholic more often than not finds unimaginable ways of steering clear of anybody who will help him with his basic illness. The wife will also need to gain insights into her way of life and its special relation to the husband's illness.

Second, we should do everything in our power to educate the wife and family on how to live with an alcoholic. This usually takes quite a bit of education. Feelings have been hurt. Sense of guilt about a hundred and one things are like dangerous rocks hidden just below the water. Pride, personal sensitivities, social scenes, and all the like have always plagued the living daylights out of each person involved. Hatred and love are all mixed up. You can see how a minister with his professional skills and community status may be the major means of giving God's saving grace a chance in this educational process.

Third, we should start learning how to personally love the alcoholic. Here

again the minister by virtue of his calling is in an advantageous, redemptive position. Loving an alcoholic takes a lot of loving. Each one is different. Prayer, the strength of one's personal scale of values, the emotional atmosphere of the congregation in which the alcoholic is a member—these and all other good avenues of aid have to be tested and tried in a specific, individual way with any alcoholic, whom we are helping.

Of course all three of these approaches must be integrated at all times.—**George A. Warmer, Jr.**, pastor of First Methodist Church, Oakland, Calif.

PROBABLY the most common, though not by any means least serious, problems found in married adults are their interpersonal difficulties. They come together in the sacrament of marriage for many reasons. Sometimes for reasons that are eventually disastrous to the relationship. To the casual observer this relationship may appear smooth and calm, but to the acute observer troubled waters will be evident.

Pastors, being human, are often misled by outward appearances. Even though this does occur, is it not a fact that they are called to minister to depths of experience? The pastor may not be able to help at the time concealment is practiced, but because he observes the depths of his peoples' experiences, he has understanding when the storm comes.

The failure to see into the depth appears to be the major difficulty that characterizes the pastor in this call. Mr. and Mrs. Fagan succeeded in concealing their difficulties until the time of storm. The pastor assumed all was well. But when the storm comes he subtly projects blame to Mrs. Fagan for his failure to understand. That is, he attitudinally condemns her for his erroneous assumptions.

If he could have accepted this error, which we all make, the call would have proceeded on the basis of honest openness on his part. He could have his misinterpretation stated by saying at (A) "I guess I've misunderstood the real difficulties you have had." It seems to this consultant that instead of openness on the part of the pastor, there is the tendency

to blame her for his misinterpretation all through the call. His comments at (B), (C), and (D) suggest this.

Furthermore, at (B), (C), and (D) the pastor seems much more concerned about Mr. Fagan than Mrs. Fagan, with whom he is face to face. He avoids accepting her, and avoids dealing deeply with her troubled soul. All along she appears to want to express some deep dynamic feelings—possibly intense hatred for Mr.

Fagan—but in this she is frustrated.

As the call concludes, it is apparent that Mrs. Fagan is far from the pastor in a dynamic-participating sense. This suggests that the pastor's attitude, probably subconscious, raised a barrier against her need and desire to participate deeply with him.

Of course, it may be that the pastor could not have helped Mrs. Fagan with the specific problem. This often happens, because of the many unsur-

mountable negative factors. However, he certainly could have helped her in a deep sense, for she would have participated in his understanding love, and this is always receptive to some degree. Furthermore, it may be that a more understanding attitude on his part may have led to a reduction of her difficulties and thus a reunion with Mr. Fagan.—*J. Lennart Cedarleaf, Protestant Chaplain, Illinois State Training School for Boys*

The Ministry to Alcoholics

By J. WILLIAM BURRIS

From the vantage point of an alcoholic comes this discussion of the disadvantages and the advantages the Christian pastor has in constructive counseling with persons for whom drinking of alcoholic beverages is a disease.

LIKE A MAN struggling out of quicksand, the brilliant university student and successful attorney cured himself of alcoholism.

Fully recovered and thoroughly aware of the risk in an alcoholic escape from reality, he stood one day in his pastor's office, ready to resume his place in the world. Many hours of patient pastoral counseling had shown him the folly of "alcoholic thinking." At that point he could abstain from drinking—he knew the problem and he knew the results.

Yet, two years later he was again mired in the slimy tentacles of alcoholism. Today he is a recluse on a friend's farm, and his pastor's confidence in his ability to aid other alcoholics has ebbed to a new low.

All too often, unfortunately, pastors have seen the fruits of their time, energy, and compassion disintegrate in much the same manner and for no understandable reason. Apparently cured, knowing the problem and the results, the drinker nevertheless "slips" time after time. Sometimes it must seem a deliberate plot to the despairing minister.

But the mind of an alcoholic is a confused place indeed, as he begins to slip back into his refuge from reality—a half world of strange and hypnotic characters where everything is contradictory when measured by the

"yardstick" of normal standards of value. That world is accessible only to the alcoholic mind. But there are millions of little roads leading to it from every highway of living and thinking.

It is a strange, and at times seemingly luxurious resort or hideaway, absolutely restricted to those possessed of an alcoholic mind. No normal mind can ever enter there. It is a place exotic and beautiful, yet horrible and ugly—kind and good, yet cruel and selfish—clean and pure, yet sensual. It is a world of strange melodies, beautiful flowers, and singing birds, yet almost drowned out by the wild beat of tom-toms and savage "boogie." It is a place of fabulous wealth and plenty; yet where little children cry for food. Merriment and hilarity walk hand in hand with despair and heartache.

You see, I know this place—I lived there for almost fifteen years. I returned to the normal world of reality only as a visitor and not as one who really belongs. I must even now, after years of sobriety, maintain my guard at all times, or I will again detour down one of the little paths that lead to this strange and terrible half world.

Several times during the past few weeks I have paused at the entrance to one of these little roads. Trials that are marked plainly to any veteran al-

coholic. Some are marked "Criticism," some "Resentment"—others are "Doubt," "Frustration," "Despondency," "Fear," and "Self-Pity." All are familiar indications to an alcoholic trying hard to be honest with himself.

There is bewilderment and chaos behind what appears to be a mask of sincerity. The drinker may want with all his heart to avoid thinking such thoughts, but that is why alcoholism is such an insidious disease. It is so easy for the drinker just to give up and "get away from it all."

But this is the type of thinking that the pastor must be prepared to cope with, for the alcoholic must be taught to face reality. Granted, it is not an easy task, it is one in which the pastor has certain advantages. Then, too, there are dangers and disadvantages.

The Pastor's Disadvantages

In the first place many ministers perhaps do not realize that they themselves offer the greatest obstacle. The clergy as a whole are thought of as possessing an overcritical nature; as having a "holier than thou" attitude. The alcoholic is afraid of the clergy for this reason, whether he is or is not justified in his belief.

The answer is simple. If the alcoholic hopes to recover, he must be honest. When he looks squarely at his past behavior he is ashamed and remorseful—he is consumed with guilt. He can reach no other conclusion except that he is a poor excuse of a man.

On the other hand, the minister stands for exactly the opposite, for everything that is good and righteous. Therefore, in seeking counsel from his pastor, the alcoholic is in effect bringing himself to judgment. In the case of well-meaning friends and parents using persuasion and force, he is being brought to judgment by them. But the pastor should always bear in mind that *the alcoholic does not want judgment. He has already judged himself and found himself wanting.*

Furthermore, he knows that judgment will not cure him. He has already had enough of that from courts, police, and family. The wise pastor will recognize that in offering comfort, hope, and peace, he is best preparing the alcoholic for the supreme effort that he himself must make if he is to recover.

A second obvious disadvantage is that the pastor is not trained for this type of counseling. To gain an insight and understanding into the problem of alcoholism, pastors like everyone else must start at the beginning. They must seek further knowledge of their understanding rather than instinctive intuition.

It is not enough to feel that the individual has potentialities for doing good. Pastors must seek a constructive understanding and at the same time seek the knowledge to focus it upon the drinker's problem. (I will discuss this constructive understanding more fully a little later in the article.)

Again, many ministers do have medical and psychiatric connections. It is a distinct handicap because frequently there are medical problems along with the religious problems of the drinker. Even the most skilful counseling is liable to fall short for want of such information, especially during initial interviews.

Then there is the element of time, a very decided liability whatever the type of counseling. In the case of the alcoholic, four or five visits are needed each week for a period of at least two months. And if the pastor has the average parish, he will have more than one alcoholic in his congregation. He cannot commit himself entirely to them. He has responsibilities to his other parishioners, to his service, and to his sermon. The pastor may therefore feel that he does not have the

right to devote so much time to alcoholics and neglect these sacred duties.

Lastly, as I see it, there is the danger of the pastor becoming emotionally involved in the lives of his congregation (those that are drinkers).

It could be added that there is a distinct danger that the pastor may harm a drinker's soul through erroneous interpretations or lack of training and aptitude.

The Pastor's Advantages

In the first place, in some instances the pastor has had the opportunity to study the alcoholic during his period of development. He has, no doubt, offered advice on adolescent, teen-age, and mature problems, so that his touch should be apparent in the life of the drinker. If this is so, and the pastor has been sincere, it should be a natural thing for the drinker to seek out his minister and lay the problem before him. The first resource, then, is that the pastor has had a long period of time in which to become acquainted with the drinker's personality defects.

Closely allied to this first advantage is the privileged relationship that the pastor has with his congregation. By this I mean that the minister can be trusted not to divulge information entrusted to him during interviews. This is true, or should be, in both the legal and traditional sense. The drinker feels safe in the presence of a man of God.

Another advantage the pastor has in his relationship with the alcoholic is that the ministry is not yet tainted with professionalism. Interviews of this kind should be free from cost to the drinker. This is not the case in most other fields of activity.

Then there are the social advantages to be offered the drinker who has become ostracized, isolated, so to speak from society. Frequently the alcoholic needs a change of environment and the pastor is able to offer him an active part in various church organizations. Then again the pastor has contact with various professional men of the congregation (lay members) whom he can consult in a non-professional capacity.

Other advantages are more obvious. The pastor should be a teacher in the art of following the rules of life. He

should have the art of prayer at his disposal; he should be a sound theologian—a teacher of the good to be found in fellowship.

There are the rites and sacraments at his disposal, such as confirmation and the Lord's Supper. These can be of tremendous importance if introduced to the unstable drinker at the right moment.

Finally, but certainly not the least, is God's Word, the application of which, if rightly used, can bring immeasurable hope and comfort to the drinker. The same may be said of all the pastor's resources—they must be used intelligently, never in a "preachy" manner. They must be combined and applied with other knowledge so that a constructive understanding may be reached.

A Constructive Understanding

A constructive understanding to the problem of alcoholism must accept two of the three points made by the National Committee on Alcoholism: (1) Alcoholism is a disease and the alcoholic is a sick person. (2) The alcoholic can be helped and is worth helping. When the pastor can accept these two points, he is ready then for specific knowledge.

Psychiatric treatments have helped some alcoholics recover. However, psychoanalysis as a specific therapeutic approach has not been too satisfactory. Psychiatrists have the same difficulty as ministers do: that is, they find it extremely difficult to win the confidence and trust of the drinker who needs his help.

If the right analyst can be found, there is still the problem of time and expense. Most alcoholics have little money to spare, and when they are sober they need to be working. So psychiatry is not the answer for the majority of alcoholics.

A more successful method of therapy is the conditioned-reflex or aversion treatment. The idea here being to build up an aversion to alcohol, so that the patient will become nauseated by the smell or taste of alcohol. This is not a new idea at all. It was used in the old days by Roman physicians. They used to put live eels in wine and then make their patients drink it. This was supposed to create disgust.

Unfortunately, this method of treatment has a number of drawbacks. It is expensive—the drinker may have to travel many miles to reach a treatment center. Then there is the cost of the drug itself. Again, many times the patient's physical condition is in no shape to withstand the violent vomiting procedure that is a characteristic of this method of treatment.

And even if the drinker has the time, money, and the physical condition to withstand the treatment, there is always the definite danger that he may build up an immunity to the drug. So once again it is not the answer for the majority of alcoholics.

There is, however, one form of therapy—Alcoholics Anonymous—that has had an amazing success. Probably more alcoholics have recovered from their disease through the efforts of this organization than through the combined efforts of all the other types of therapy.

It costs nothing; its membership is world wide; and it is open to any alcoholic who wants sincerely to recover. As a matter-of-fact, they *need* alcoholics to help, because in helping others they help themselves. Therefore any constructive understanding to the problem of alcoholism should certainly include a thorough knowledge of A.A.

How, then, can the clergyman work with A.A. and get help from that organization? First, of course, a contact must be made with a member of that group. (A discreet inquiry at the local post office or police station will usually put the pastor in touch with the group secretary.) Professional people, particularly, must be cautioned that A.A. groups are not organizations in the professional sense. While a member may be group secretary or treasurer, he cannot speak for the group as a whole.

It is imperative that the pastor establish relationships with individual members. They will tell him in all honesty just what they can do for him. Again as a word of warning, the pastor should not be prepared for a "magic formula," 100 per cent recoveries, and the like.

Nor are A.A.'s crusaders. Contrary to popular belief, they do not go looking for members. The prospective member must want to stop drinking

so badly that he seeks help for himself. And A.A.'s have no time for the man who wants to learn to be a social drinker. Experience has shown them this is an impossibility.

The pastor must be prepared for the fact that he will not be able to do as good a job of sobering up the alcoholic as A.A.'s can, the reason being that a person who has recovered from this insidious disease can show the initiate that "he's been there." The recovered alcoholic, speaking at a meeting out of experience, step by step tells not how it *can* be done, but *how he did it!*

No secondhand knowledge can do this for the pastor. The best he can do is tell what he has heard someone else relate. So it is for the best if the pastor takes his alcoholic to A.A. and introduces him to some members, and lets A.A. finish the job. Since A.A. is a spiritual program, there is a strong possibility that these men can do a better job of leading the man to God than the pastor.

Many ministers are too eager to introduce religion into their opening conversations with alcoholics. This warning may be confusing to some ministers because of the obvious spiritual basis of the A.A. program. (Six of the Twelve Steps are spiritual in tone.) However, step three of the program clearly states, "We made a decision to turn our will and our lives over to the care of God *as we understood him*" (italics mine).

This step takes into account the individuality of each alcoholic, and emphasizes the fact that members must be treated as individuals. The pastor cannot force religion on the unwilling newcomer. Many times this is the last

phase of the program that he accepts, because in most cases the alcoholic has drifted away from spiritual things; when he calls upon the God of his childhood faith, he can make no contact.

In matters of this kind, A.A.'s believe in leaving the spiritual gate open for the newcomer, who can attain temporary sobriety through the use of the other psychological steps. As the drinker progresses in A.A., his spiritual concept grows. The pastor then may be of vital aid in developing this new spiritual outlook.

These, then, are a few of the "don't's" that the overzealous pastor should strive to eliminate in his relationships with A.A.:

1. Don't "preach."
2. Don't pray over him.
3. Don't be formal and distant.
4. Don't try to take over the A.A. group.
5. Don't, at any time, ever attempt to convert an alcoholic into a social drinker.

6. Don't expect 100 per cent recoveries.

7. Don't judge; rather offer comfort and hope.

8. Don't attempt to "push" the drinker into A.A.

A final word to those ministers who wonder if A.A. will attract members of their congregations away from the church. The answer is a definite *no!* If anything, A.A. will strengthen the drinker's life, and it is not at all impossible that the once scorned alcoholic will become the pastor's best practicing member.

There is no conflict whatever between A.A. and any church.

Oxnam Story Reprinted

Reprints of reaction of the newspapers to testimony of Bishop G. Bromley Oxnam before the House Un-American Activities Committee in July have been in such demand that a second edition has been necessary.

Methodist Information will send up to ten copies of the tabloid reprint free to pastors who would like to circulate them. In quantity reprints are \$1.00 per hundred plus postage (100 reprints weigh 9 pounds). These may

be obtained from the nearest office of Methodist Information: 150 Fifth Avenue, New York 11, N. Y.; 740 Rush Street, Chicago 11, Ill.; or Box 871, Nashville 2, Tenn.

Copies of an article by Ralph W. Sockman, "What Is a Methodist?" that appeared in *Look* magazine October 6, may also be obtained from the above offices. Single copies free, 50 for \$2.00 postpaid, 100 for \$3.50 postpaid.

EXCERPTS FROM:

World Methodist Meeting

By ELMER T. CLARK

The executive committee of the World Methodist Council recently concluded its meeting at Birmingham, England, near the boyhood home of Francis Asbury. The United States was represented by five members.

Reports from every part of the world indicated that there has been an enthusiastic and all but unanimous response to the World Methodist Evangelistic Mission launched at Oxford in 1951. Only an interim judgment could be reached but it was evident that an evangelistic movement is under way on all continents, and that the volume of prayer and the extent of the revival meetings and personal evangelism are unprecedented in Methodist history.

Discussion of theological issues revealed that there are no serious creedal divergencies among Methodists and that our scholars hold their due place in this field. The distinctive Methodist witness is of high importance not only to our own churches but to the Church Universal, and it must not be obscured in the welter of current arguments or superficial enthusiasm for ecumenicity.

World Methodism is a leading factor in the World Council of Churches, but it is not satisfied with the phrasing and amplification of the theme for the assembly to be held at Evanston in 1954. Both British and American Methodists have prepared criticisms which had some influence in the revised draft sent out from Geneva. The overemphasis of the second coming of Christ, reliance on cosmic cataclysm and divine intervention, the undue stress placed on human helplessness, and the disregard of the social mission of the Church—these are all foreign to the Methodist heritage and present spirit.

In view of all this the executive committee of the World Methodist Council will hold its next meeting in Chicago two days preceding and one day following the Evanston Assembly. It will invite the Methodist delegates to the Assembly and the theologians of our churches to meet with the executive, not to form a bloc but to clarify our theological thinking and to consider anew our Methodist witness and the contribution it seeks to make to the ecumenical movement.

Conversations on church union are under way in America, Great Britain, Continental Europe, India, and Ceylon. These are important not only for the bodies directly involved but for World Methodism, and the committee emphasized three points: (1) the need to preserve, under whatever form, the distinctive Methodist witness; (2) the need to avoid the danger that political nationalism may be carried over into the Church; and (3) the desirability that every union project should be studied by the World Methodist Council in the light of its possible effect on other sections of our world fellowship.

Our program of exchanging preachers is creating good will and a sense of unity among Methodists. Eight exchanges were effected this year between the United States and Great Britain, and one American preacher exchanged with an Austrian brother.

The 1955 meeting of the executive will be held in Belfast, Ireland, or Frankfurt, Germany. The next meeting of the World Methodist Council (or Conference) will be at Lake Junaluska, North Carolina, in September, 1956, again bringing together the representatives of forty Methodist bodies in seventy-five nations.

A permanent secretariat and a skeleton constitution were set up at Oxford in 1951 as the first step in the development of an adequate and worthy organization of World Methodism. The committee adapted broad principles for a written Constitution which will be drafted and submitted for adoption in 1956. As the Council develops it was agreed that permanent headquarters must be established in the United States and Great Britain, and perhaps in other countries in the course of time. Headquarters in America were by vote established at Lake Junaluska, N. C., and steps were taken to seek funds for the erection of a headquarters building there.

The discussions within the intimacies of a relatively small committee representing several branches of the World Church deepened the sense of essential unity in the great Methodist Fellowship as part of the Universal Church. They seemed to indicate that the surest path to a larger ecumenical unity is by first perfecting the unity of the great confessional groups rather than by dealing piecemeal with the hundreds of splinter bodies into which the confessional groups are themselves divided; surely it

CALENDAR OF EVENTS

Information for this section should reach the office of *The Pastor* at least six weeks before the event or conference is scheduled to take place, and as far in advance as possible.—Ed.

- Nov. 1**—Reformation Sunday; All Saints' Day.
- Nov. 6**—World Community Day.
- Nov. 6-15**—New York Area United Evangelistic Mission, second phase.
- Nov. 10**—University Senate executive committee meeting, Nashville, Tenn.
- Nov. 11-15**—Methodist Conference on Christian Education, Cincinnati, Ohio.
- Nov. 13-14**—World Peace workshop, Wooster, Ohio.
- Nov. 13-20**—Louisville Area United Evangelistic Mission, west unit.
- Nov. 18**—National Council of Churches general board meeting, Chicago, Ill.
- Nov. 19-20**—Family Life committee meeting, Chicago, Ill.
- Nov. 26**—Thanksgiving Day.
- Nov. 29**—Epiphany.
- Dec. 1-3**—Curriculum Committee of the Board of Education, Nashville, Tenn.
- Dec. 6**—Commitment Day.
- Dec. 7-10**—Conference on the Church and Peace, Central Methodist Church, Detroit, Mich. (Successor to 1950 Conference on the Church and War.) Sponsored by the Church Peace Mission.
- Dec. 8**—Council of Bishops, Epworth-by-the-Sea, St. Simon's Island, Ga.
- Dec. 9-13**—Annual meeting, Division of Foreign Missions, National Council of Churches, Buck Hill Falls, Pa.
- Dec. 13**—Universal Bible Sunday.
- Dec. 25**—Christmas.
- Dec. 27**—Student Recognition Day.
- Dec. 28-Jan. 2**—Fifth quadrennial National Methodist Student Conference, University of Kansas, Lawrence, Kans. Registration \$10.00. Write Dept. of College and University Religious Life, Box 871, Nashville, Tenn.
- Dec. 31**—New Year's Eve (Watch Night).

would be easier (at least it would be in the realm of possibility) to bring together ten or a dozen united denominational groups, which have no theological differences of consequence among themselves, than to perfect the unification of multiplied scores of sects into which not only the whole Body of Christ but the confessional groups which compose that Body are now broken.

CHURCH MUSIC

The 1952 General Conference gave the Division of the Local Church responsibility in the field of church music. It involves two lines of action: (1) The division "shall develop standards governing the work of the local church director of music" and (2) "serve as may be possible in advancing this field of work in the church."

The Division's Department of General Church School Work, Walter Towner director, is now engaged in securing the names and churches of persons serving as directors or ministers of music—persons professionally trained and who are giving full time on an employed basis—and in securing a list of the training opportunities now open to them.

For some years a committee on music has functioned in the Local Church Division. Its activities include:

Correspondence concerning a variety of questions about music, such as types of hymnals to use and guidance in the matter of recordings for children.

Preparation of leaders' guides for the three courses in music offered by the Division's Leadership Education department.

Preparation of guidance material for music in youth summer agencies, in Christian Adventure Week, and in Youth Activities Week.

Counseling with persons interested in choosing music in the church as a vocation.

The committee has co-operated in the institutes of church music that have been held at the Lake Junaluska Assembly for the past several years and in the Scarritt College workshops on music.

Members of the committee are: Walter Towner, chairman; Virginia Stafford, Edwin F. Tewksbury, Vera Zimmerman, Emeline Crane, and Richard G. Belcher.

NEW ASSEMBLY DIRECTOR

James W. Fowler, Jr., Forest City, N. C., has been elected superintendent of the assembly at Lake Junaluska, N. C.

He succeeds the H. G. Allen, who resigned to return to the ministry after holding the post since 1950.

The announcement was made by Edwin L. Jones, Methodist layman of Charlotte, N. C., and president of the assembly, following a recent meeting of the executive committee.

Founded in 1913, the Lake Junaluska Assembly is summer program headquarters of Methodism's nine-state Southeastern Jurisdiction. More than thirty thousand ministers, church

workers, and tourists visit the religious center every season during its conferences, training schools, and lectures.

Lake Junaluska's 1954 program will be planned at the annual meeting of the board of trustees November 10 in Atlanta.

NEW CHURCH SCHOOLS

There are two places where church schools are needed, according to Walter Towner, director of the Department of General Church School Work, General Board of Education:

1. In the nearly two thousand Methodist churches now without church schools.

2. In communities where no Methodist church is now located but in which Methodism might render a service.

Organizing a new church school includes five steps, Towner said.

1. Talk with the district superintendent. It is necessary that he approve plans for it.

2. Go over the community with care. Discover those who do not attend any church school. Get them interested. This would make a fine young adult and older youth project.

3. Have an organization meeting when the most people can come.

4. Work closely with the pastor, if he hasn't been able to take the initiative in the plans.

5. Get an introductory order of literature from The Methodist Publishing House. Write them for information on how they will co-operate.

There must be many new church schools set up if The Methodist Church is to meet her responsibility.

METHODIST YOUTH FUND

Since its beginning in 1941 Methodist youths have contributed to the Methodist Youth Fund over \$3,000,000. This is a lot of money, and Methodist youth deserve much credit for the contribution.

But there is another side to the matter.

Last year giving to the Methodist Youth Fund, even though it represented an increase over the year before, amounted to only one-half a stick of chewing gum a week for each member of the Methodist Youth Fellowship—26 cents a year per member.

The sun never sets on the activities of the Methodist Youth Fund.

PARTIES WITH PUNCH

A booklet filled with recipes that will produce colorful and delicious drinks—of the non-alcoholic variety—has been prepared by Methodism's Board of Tem-

perance. It is *Parties with Punch*, by Aubrey and Louise Nan Speer.

In addition to recipes, the booklet contains "Beverage Ideas," and "Party Tips." Other resources for party planning are suggested as well.

Many helpful ideas for hosts and hostesses can be found in this *Parties with Punch*.

Order from the branch of The Methodist Publishing House nearest you, or from the Board of Temperance. Price, 50 cents each; less in quantities.

Intellectuals

[Continued from page 6]

Lecomte du Noüy tells us that evolution has a purpose. It is not blind survival in chance. He calls this purpose, "telefinalism" (*Human Destiny*, Longmans, Green & Co., \$3.50, pp. 52, 82). The more we know of biology and geology, the more respect we have for creation.

Science took some men away from the church, but they may return to it in quiet reverence. Idealists who struggle with the problem of pain and the fear of world disaster may yet take comfort in prayer. Some scientists tell us the universe will wear out in time. This is debatable, but even if it were true, the quality of life added to man by his struggle toward a better world would still be registered in individual souls.

Harry Emerson Fosdick calls us to respect for the quiet happenings in the midst of turmoil. He notes that the Wise Men believed in Jesus and not in the Roman legions. He adds, "Our generation will yet be seen by our progeny as one world painfully in the making" (*A Faith For Tough Times*, Harper & Brothers, \$1.75, p. 55). Social needs, even more than scientific cohesion, lead us to the fact of God.

The church calls for men of mind. It offers them spacious living with the universe and time. It proclaims the God of all truth and all reality. Those who think the church narrow have confused the obvious with the essence. Beneath all the superstition is reality. The church has many relics in its creedal attic but the men who used them had life. There is room to turn around in the house of God, and there is work to do—work in universal building.

IS THIS ETHICAL?

EDITOR: In the June issue "The Counselor's Workshop" [p. 16] contains this statement: "Minister. . . whatever you tell me will never be told by me to anyone else."

What ethics do we have if we assure people of our silence and then publish problems in a national magazine? Granted that real names are not used, it is the problem that is personal.

I would like to know how others think about this.

EARL R. BARR, JR., *The Church of St. Paul and St. Andrew, New York, N.Y.*

RESERVE

EDITOR: How high into the ivory towers can a pacifist climb? J. W. Reed's answer [Sept., p. 7] to H. H. Lippincott's dramatization of the pacifist principle, condemns the pacifist position. Reed's answers are self-incrimination when he begins by asserting that his views do "not go beyond the bounds of the continental United States." When will pacifists join the human race?

Surely we all are conscientious objectors to war and killing—we all do our best to bring in world order that outlaws war and enforces it. But when a dictator stands armed and ready to attack and rape a weak nation, will the stronger nation "love" him out of it? Ninety-eight per cent of our interest should go to cure conditions that may bring war. But that remaining 2 per cent reserve stands for "liberty" and its defense if we bungle. . . .

Thanks be to God for Lippincott's article.

VERN L. KLINGMAN, *First Methodist Church, Golden, Colo.*

THINGS THAT BE OF GOD . . .

EDITOR: As I read the Army chaplain's fable, "The Three Hundred" [Sept., p. 6], there kept ringing in my ears yet another story. A very saintly man was determined to walk, with lifted and weaponless arms, right into the center of his sworn and conscienceless enemies. They were almost sure to destroy him and, once they destroyed him, they would turn mercilessly upon his buddies. One buddy, learning of his idealistic but suicidal plan, rebuked him. But this man, too, was sure it was worth trying. *Get behind me, Satan!* he answered, *For you are not on the side of God, but of men.* Or, as others phrase it, *thou savourest not the things that be*

of God, but the things that be of men.

Of course, H. H. Lippincott bases his fable on one premise that has no authority. It is assumed as inevitable the men would all be killed. No man, only God, knows what would happen if there could be found on earth 300 youths willing to stake their lives on a Christian conviction—under fire.

But let's agree, they might be killed. Their "buddies" might be killed. There is a long history of martyrdom behind Christian ethics. Immediate results are the yardsticks only to followers of the cult of expediency. Such a result invalidates the premise upon which the action was based only if we believe two utter falsehoods. The first falsehood is that he who saves his life on earth shall find it. The second falsehood is the assumption that greater virtue hath no man than that he sell his life as destructively (to others) as possible in the service of his friends.

Any pacifist who believes in non-violence and doing good to them that despitefully use you because he thinks it will get him victory in human or earthly terms is no Christian. He's just another follower of the cult of expediency working on slightly different assumptions. The Christian does not follow Christ because he thinks it will get him popularity, fame, glory, or "victory." He's heard somewhere about carrying a cross and has even answered yes to the question, "Are you able to be crucified with me?" He's aware of the difference between the rewards given those who love only them which love in return and those who love their enemies, bless those who curse them, do good to those who hate them and pray for those who despitefully use them and persecute them.

Make no mistake. I believe Jesus was a realist, the most practical man ever to walk this earth. His methods *will* succeed, if ever tried, because all the power of the universe is behind them. But they will succeed in history as his own example showed; there is no guarantee that each individual application will succeed in each individual circumstance. And there is absolutely no warrant at all for believing they will succeed in terms of getting one his own way—or his nation's own way. . . .

Perhaps no greater accolade could come to The Methodist Church than should its words "for His name's sake" warrant banning it from the presence of men needing hate vitamins to enable

them to kill, maim, destroy, and plunder. The Christ we serve is still the Prince of Peace, and he still destroys the armies of Rome—godless brutes of political egotism—by the weapons of self-sacrifice, humility, and the turning of the cheek.

MRS. WILLIAM SAMUEL, *Brotherhood Acres, Plains, Rt. 1, Ga.*

OBLIGATION REMAINS

EDITOR: My story "The Three Hundred" [Sept., p. 6] elicited a reply so characteristic of the pacifist mind.

J. W. Reed has, on his side, all the logic that hangs "in mid air" because nothing is easier than to claim unlimited wonders for things that do not exist (Santayana). . . .

If the world had refused to face Hitler with military forces does brother Reed honestly believe that Hitler and his war machine would have folded up and collapsed in an emotional complex of Christian love? . . .

The utterly naïve comments of J. W. Reed make us wonder what kind of existence would today be ours if the multitudes of dead and wounded who have hallowed the last half century had not been men enough to nobly do what they so seriously did?

Brother Reed lists eight propositions to declare that "Perfect love casts out fear." In other words he simply announces that if the world were perfect the problems of imperfection would not exist. What profundity! But the world is not perfect. Humanity must begin where it is and work with what it has. If there were a farmer who from his faith in Providence refused to slash down the wild brush and to plow and sow we know that Providence would leave him to destitution and starvation (Borden P. Bowne).

In defense of his appalling article J. W. Reed says "In my thinking as evidenced in the text of the article, I did not go beyond the bounds of the continental United States." Doesn't his philosophy extend beyond the boundaries of America? Does it ignore Korea? Strange, indeed! As if ideals can be cribbed and cabined with any limitations!

Brother Reed's problem is, for him, vivid and real. He believes that the national spirit that is forcing our soldiers and chaplains to do what they are doing is wrong. The moral law, in such a case, thunders on his doorstep and cries in his heart thou shalt not thyself

THE LIGHT OF THE SOUL---Voltaire

do wrong nor shalt thou permit wrong to be done by others! Why does he not openly campaign against the draft so, as the dying GI said, no more of our lads can be forced by their country to meet their God "all bloodied up"? Silence is acquiescence!

Those of us in the military forces of our country have more than an "acquired guilt complex." We profoundly feel responsible for the condition of our world and we, at any risk and with such weapons as are available, sincerely want to contribute more than the wondrous and costless luxury of easy talk. The "profound sympathy" of Brother Reed sent to us from the lovely safety of a comfortable parsonage lacks something that characterizes on-the-spot services in the mud and muck of war.

He can keep on dreaming his dreams only so long as others do the work of the world. He can live pleasantly in his parsonage only so long as others are great enough *with the supreme sacrifice* to keep the world together and in order. By any norm, as I see it, it ill behooves the J. W. Reeds to pity or condemn our men in the military services as misled dupes compelled by their country to be moral criminals in the sight of God. . . . *To permit wrong-doing is to be an accomplice in the evil business.*

H. H. LIPPINCOTT, *Morristown, N. J.*

LOW BLOW

EDITOR: I have read H. H. Lippincott's "mello-dramer" in which, through an imaginary situation over which he has complete control, he delivers "a below the belt" blow to pacifism. In such an imaginary situation who could predict the outcome? With all the flags waving Brother Lippincott really pulls out all the stops when the chaplain dies of heartbreak.

To me it was tragic that a Christian minister would choose such a method to reply to those who, out of equal concern for "the boys" and the Christian gospel, differ from him in their conclusion. Perhaps it is just as well he is "retired." I believe his article, by reaction, would cause many to become pacifists.

ROSS M. EVANS, *St. John's Methodist Church, Spencer, West Va.*

WHENCE THE CURE?

EDITOR: I have received THE PASTOR off and on for three years and have derived much benefit from it. The splendid manner in which you present both sides

of controversial issues is helpful and stimulating.

Roy L. Smith's sermon, "Our Crooked Generation" [Sept., p. 8] well describes the plight of our generation. Certainly there can be no argument with his statement that "There is a desperate need for the re preaching of Peter's sermon on Pentecost." Doubtless there is need for the injection of "a new and redemptive element into the life of the race, the state, society, and the individual" in our crooked generation with the motivating power behind the preaching of Peter.

Neither does the sermon indicate whence and how the redemptive element will come. It seems to me that we preachers are too concerned with description and diagnosis and not concerned enough with prescription and cure. Of course, such criticism is reflected in different theological emphases, but perhaps the spiritual listlessness of our generation also reflects the inadequacy of the challenge given us.

FRED M. REESE, *Nashville, Tenn.*

NEEDS NO DEFENSE

EDITOR: Thanks for your article by Hyatt ["Answering Criticism of the Revised Standard Version"]. I am so tired of "Offense and Defense" of R.S.V. that I never mention it at all. E. Stanley Jones discovered early in his work in India that neither Christ nor the Bible needed defending—all they needed was "presenting." Let us do this in regards to R.S.V.

ROBERT B. CLARK, *Marcus Hook, Pa.*

TOO MANY "SEX" CALLS

EDITOR: You probably cannot appreciate how helpful THE PASTOR has been to me. After many years' experience in vocational counseling of young people, I am now trying to serve a small church as an accepted supply minister to help meet a shortage of ordained preachers. I do not miss a page of it. Some of the articles are too deep for me, as they should be; but I can wade, and they beckon me to deeper waters.

While I have not kept statistics, it has seemed to me that a majority of the experiences related in "The Counselor's Workshop" present sex problems. Now, I do not believe that a majority of those who seek a pastor's advice are nervous neurotics or sex perverts. I know they are not in my case. My small congrega-

tion is made of fine American families who need spiritual counseling.

We will probably agree that where there has been real conversion there may follow mental adjustment, sexual correction, and even physical cure. Indeed, I partly evaluate a revival by these results. I have known people to regard such adjustments, corrections, and cures as miracles. They are, however, the natural results of the miracle of conversion or new birth, which is the work of God.

Now, cannot you offer the advice of deeply spiritual ministers of long experience in leading souls to repentance for the past and dedication for the future, practical men of God who will analyze and evaluate the efforts of less experienced men like myself?

For me at least, this would be more helpful than discussions on sex degeneracy. . . .

HARRY E. BARTOW, *Union Methodist Church, Wallingford, Pa.*

(NOTE: We invite reports on all types of pastoral calls.—Ed.)

NEEDS ALL HELP

EDITOR: I certainly like THE PASTOR, especially the section on Liturgy. Your plan of setting up fixed subject sections I like immensely. I can always use a good Bible study or an article on the Church, Church History, and Liturgy. I seem to find more practical help in this than any magazine I have ever taken. Most of the papers I take I can clip parts out and throw the rest away, but yours, I'm compelled to keep in full.

You need not be afraid of ever overdoing it on the advice of worship and liturgy; most of us need all we can get on that subject.

R. C. BLACK, *Portsmouth, Va.*

Due to the number of letters received each month, all letters to the editor cannot be printed in "Your Right to Say It." Each issue of THE PASTOR, however, contains representative letters frequently expressing variant opinions.

Readers are asked to keep their letters brief and concise. This section of THE PASTOR will continue to print as many letters as possible—those of criticism as well as letters of approval.—Ed.

The Fountain

LUMP SUM

A panhandler on Broadway, so we are told, approached a man with a request for ten dollars. The man, surprised at the size of the request, asked the beggar how he expected to obtain gifts on that scale. Said the panhandler, "I am putting all my begs in one asking." So once a year we do in this church. . . .

—Harry Emerson Fosdick, in *Successful Fund Raising Sermons* (Funk & Wagnalls)

WHAT OF OUR HERITAGE?

The basic problem of American Protestantism in the twentieth century is spelled out by the "disturbing discrepancy" which now exists between the size of the churches and the influence which they exert in American life. In dealing with this situation, it is surprising that it is so seldom recognized that the American churches must look primarily to their own historical experience for guidance. . . .

—Winthrop S. Hudson, in *The Great Tradition of the American Churches* (Harper & Brothers)

THE UNION

The trouble with the Incarnation is that it happened like a flash of lightning. True, there had been a little advance thunder. Some of the Old Testament writers had prophesied a "Messiah" who would be God's agent in carrying out his will on earth. But when the moment came, it came suddenly, and most of the people in Palestine still could not believe the thing had happened. Even Christ's disciples didn't fully understand who he was until his resurrection pried their dull eyes open.

Once God had been God, and man had been man. After Christ was born, there was one being who was *both* God and man.

—Chad Walsh, in *Campus Gods on Trial* (Macmillan Co.)

CASE FOR SOBRIETY

This general lowering of intelligence and common sense appears to be due to the influence of wine, spirits and excess of all kinds; in fact, to lack of moral discipline. There is a definite relation between the alcoholism of a community and its intellectual decay (Of all nations addicted to science, France is the one which drinks most wine and least often wins the Nobel Prize.) . . .

—Alexis Carrel, in *Reflections on Life* (Hawthorn Books)

THEY KNEW THEIR LORD

It is strange that that rationalistic school of critics, which believed it necessary to make a great gulf between the "Jesus of History" and the faith in Christ of the Apostles, overlooked the fact that it was the very same disciples who knew the Jesus of History best—much better than we can ever hope to know Him through the process of meticulous examination of the tradition—who believed in Him as "Christ," and who addressed Him in prayer, in their Aramaic language, as "Lord" (*Maran*). For them there was no gulf between the "Jesus of History" and the "Christ of Faith"; on the contrary, because they knew Him, the Man, Jesus of

Nazareth, through daily contact, as no one else did, they came to perceive that He was the Messiah, the "Son of the Living God." When they were asked: "Why do you believe that Jesus is the Christ?" they could only reply: "because we have learned to know Him as the Christ."

—Emil Brunner, in *The Christian Doctrine of Creation and Redemption* (Westminster Press)

FAITH IS JUDGE

There are some who insist that the Hallelujahs of religion shall always support the Hurrahs of the state. This was the error made in Europe. Religion must always stand in judgment upon those practices of the state that violate the moral law. . . .

—G. Bromley Oxnam, to the World Methodist Convocation on Evangelism (Philadelphia, 1953)

DUTIES, YES

If the Christian cannot claim any particular political system as the one to be endorsed by Christianity above all others, there are many duties that do devolve upon him. It is the duty of the Christian to measure every political party, every political program, every political technique by the principles and example of Jesus Christ. It is his duty to denounce motives and measures in his political allegiance which are contrary to the Kingdom ethic. It is his duty generously to acknowledge that which is good in the motives and measures of political groups with which he is not in sympathy. More good might be done by a generous recognition of what is right in the opposition party, or the minority group than a heap of self-righteous denunciation of the rascality of those who are on the other side of the political fence or a pompous approval of what is right in one's own party.

—H. Ralph Higgins, in *Christianity and America's Social Problems* (Comet Press Books)

NO ENVELOPE

It is no longer at all reasonable to think of the human being as an envelope in which are inserted two entirely distinct parts, the mind and the body. . . .

—Marynia F. Farnham, in *The Meaning of Love*; ed. by Ashley Montague (Julian Press)

A PASTOR'S MORNING PRAYER

O Shepherd-Christ, my Master and Guide, another day calls for the best that I can give. Here and now, I renew my homage to Thee and implore thy blessing and help.

Grant unto me a clear vision of thyself to inspire me throughout this day. Remembering the solemn vows with which I undertook this holy office, I give thanks for those whom Thou, through thy Church, hast put in my care. Grant that as I go among them today, my words may console the sorrowing, strengthen the weak, and restrain the erring.

Commit unto me afresh thy pastoral staff today, as an affectionate token of care and duty, that I may help Thee protect and comfort my people. May I return it tonight with the knowledge that I have done my best as thy under-shepherd.

O Lord, who didst say unto Simon Peter: "Feed my sheep," speak to me that I may speak thy word unto those whom Thou hast given me. Save me utterly from pride, vainglory, and any false note.

Send me out into the highways and byways to call unto Thee those to whom Thou art a stranger. May I be able to persuade them, with loving interest and simple speech, that Thou alone canst give richness of life. Lord, help me to seek after thy lost sheep with the instinct of a good shepherd.

Empower me to be like thyself as I go in and out of the homes of my people, that, so doing, I may leave in them all a sense of the concern of Christian love, and some lingering fragrance brought from flower fields of the soul.

May I be winsome in bringing the little ones to know the gentleness of thy nature.

Aid me, I beseech Thee, in the presence of the sick and the dying, that I may sustain their faith and hope with words of divine promise.

Before I arise to go forth in thy name, I ask Thee to fill my heart to overflowing with a sense of thine enabling love, so that I may be equipped to remove mountains, smooth the rough places, and prepare a highway for the feet of my people.

Help me to envision thy cross before me, and thy pierced hands and feet, thereby reminding me again that the chief glories of this office and ministry are sacrifice and service.

And now, O Blessed Master, in the sunlight of thy dear Presence, send me forth to interpret thy life and love today. AMEN.

—Author unknown; selected by Weldon Crossland, Rochester, N. Y.

WHERE TO PRAY

When a man truly prays, he stations himself at the most favorable point of view. There are parts of a theater or lecture hall from which one can see and hear better than from elsewhere. One can read a book more comfortably if the light falling on the page comes from above and behind. Likewise, one has a more adequate perception of any view if no obstruction comes between. Furthermore, certain views of almost any object are better than others. Consequently, to get the most satisfactory view, one must put one's self on the proper side and at the right point.

—Arthur A. Rouner, in *When a Man Prays* (Fleming H. Revell Co.)

LIKE FRIENDSHIP

Familiarity with the Bible comes by long exposure of the personality to its contents in the proper reading situation. In some respects coming to know the Bible is like getting acquainted with a neighbor. A rewarding friendship hardly results from a "hello" when two neighbors are passing on the street or an exchange of words when one is borrowing a wheelbarrow. The neighbors must play golf together, "root" together for the local baseball team, argue with each other over politics and the social system, ring doorbells together for the community chest—in short, expose their whole personalities to each other in sustained relationships.

—Edward P. Blair, in *The Bible and You* (Abingdon-Cokesbury Press)

KNOW WHY

Why not kill? Perhaps because it is improvident, or untidy, or inelegant—or because we have been told not to. It is a shocking fact that today it is easier to give reasons for killing than for not killing. The cause of this must lie in the fact that we have lost one doctrine of man and found another, or are trying to get along without one, improvising as the occasion demands.

—Edwin McNeill Poteat, in *Mandate to Humanity* (Abingdon-Cokesbury Press)

BETRAYED

This generation stands in grave danger of being betrayed by its own cleverness. Instead of being forthright and upright, we try to be diplomatic and adroit. We ignore the fact that there is a vast difference between shrewdness and wisdom.

—Roy L. Smith, in *New Light from Old Lamps* (Abingdon-Cokesbury Press)

LIBERTY AND LAW

A few years ago when there was controversy over certain laws restricting the use of alcoholic beverages, an organization was formed called the Liberty League, with the aim of repealing the legislation. The rights and wrongs of the particular laws do not concern us here, but only the use of the word "liberty" and the argument one heard that no Government has a right to restrict a man's freedom in regard to what he drinks. No one would think of defending the right of an individual to break street lamps. That is not liberty but vandalism, and we have a law to prevent it. But if the drinking habits of a large section of the community begin to produce severe injuries to individuals and families and to the community as a whole, we are told that any law that tries even in the slightest degree to prevent those injuries is an infringement of the liberty of the citizen.

—James D. Smart, in *The Recovery of Humanity* (Westminster Press)

THE WORD FOR TODAY

A policeman in the State of Washington followed a motorist at forty-five miles an hour over a stretch of road that had on it nine signs reading: "Slow. Curve." "Speed 20 miles per hour," etc. The motorist paid no attention to any of the signs. When the patrolman finally overtook him and asked if he could not read, he said, "I've driven that road twice a day for fifteen years, and there are no signs on it." When the officer took him back and showed him some of them, he insisted that they must have been put up the night before! It is possible for human beings to become so familiar with signs along the Way that they overlook them entirely. Fresh translations serve to bring them sharply to attention.

—J. Carter Swaim, in *Right and Wrong Ways to Use the Bible* (Westminster Press)

TWO SPOILERS

Evangelism is spoiled equally by attempts to change its message and reluctance to change its methods. It has to be as up-to-date as the morning paper and as old as the ways of God with men. There has been no really new discovery in evangelism in the past nineteen hundred years. Every revival has been a recovery of what Christians already knew. But what is changeless must be fitted into a perpetually changing scene. It must be directed to new situations, new moods, new points of view. . . .

—George E. Sweazey, in *Effective Evangelism: The Greatest Work in the World* (Harper & Brothers)

THEN—AND NOW

A man like Jesus did not have a chance against a man like Barabbas. He would not today. The American public would do very much the same thing. You know what we are like when we get in a great throng. The average citizen would choose a patriotic American waving a flag, beating a drum, and making a great protest against Russia in preference to a man who stood up and said, 'Blessed are the peacemakers for they shall be called the children of God.'

—Theodore Parker Ferris, in *The Story of Jesus* (Oxford University Press)

British Books on Worship

By JOHN C. BOWMER

What books on worship have been produced in Great Britain? This writer, a Methodist pastor in Seaham, County Durham, England, tells what English preachers are reading in this field. See the bibliography at the end of the article.

IN THIS ARTICLE I am going to try to give you some idea of the best books on worship this side of the Atlantic—that is, in Britain. The choice is a purely personal one of books that have helped me. I think, however, in the many years I have given to a study of the subject, I have read most, if not all, of the most important works. As I shall confine myself to those I have actually used myself, the list is not exhaustive. Other readers will have other choices.

While I am dealing with books of my own country, some of them are obtainable in the United States. Others are out of print but can often be picked up on the secondhand market.

If any reader wishes to enquire after one of the books mentioned in this article, I would suggest he write to either to the Methodist Secondhand Book Department, Epworth House, 25-35, City Road, London, E.C. 1., or to W. F. Henderson, 19, George IV. Bridge, Edinburgh. Both have large stocks of secondhand books on theology.

For convenience, I am going to divide books on worship into five groups (omitting liturgical texts): (1) the general question of the nature of Christian worship; (2) the history of Christian worship; (3) books on the sacraments; (4) books on the Lord's Supper; and (5) books on Methodist worship.

I

In the first group I am going to give foremost place to Evelyn Underhill's *Worship* for it was this book with its fine devotional spirit and keen appreciation of all the diverse patterns of Christian worship that first kindled the flame of enthusiasm in my own heart. The book is beautifully written, a delight to read, and a mine of information.

The author writes from the standpoint of a High Anglican, but this does not blind her to the beauty and significance of the worship of other Christian bodies. She has no place for "the unbalanced enthusiasm of the ritualists."

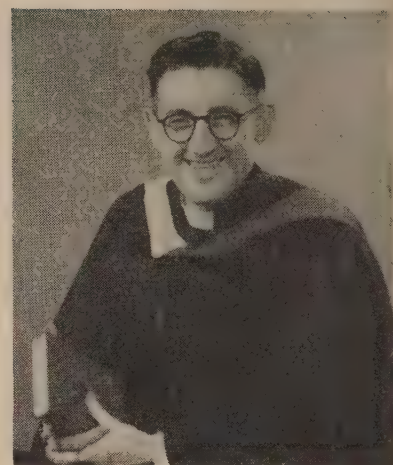
She is appreciative of the contribution of Methodism which she says began "as an attempt to restore the continuity of the full Christian life of realistic adoration within the Anglican Church" and she ventures to state that "had it achieved this aim, [it] might have done the work which was afterwards set in hand by the Tractarian revival."

From the Presbyterian side, there is a very comprehensive work by D. H. Hislop, *Our Heritage in Public Worship*. Mr. Hislop does full justice to Eastern and Western liturgies on the one hand and to the Quaker contribution—"worship through silence"—on the other. He also has a valuable chapter on the psychological factors in worship.

Another Presbyterian who has done much valuable work in this field is W. D. Maxwell. I shall deal with his *Outline* in the next section, noting here a smaller and later book of his entitled, *Concerning Worship*. In this book the author says, "I have tried to relate practice to theory, principle and history"; and the result is a very compact and readable handbook.

Congregationalists have given us two excellent books. *Christian Worship* is a series of studies by members of Mansfield College—Wheeler Robinson, T. W. Manson, C. H. Dodd, R. S. Franks, James Moffatt, J. S. Whale, and others, under the capable leadership of Nathaniel Micklem.

These studies are divided into three sections, biblical, historical, and contemporary, with an introductory



chapter on the philosophy of worship. E. R. Micklem, who is one of the contributors to this volume, also has his own book, *Our Approach to God*, that contains some pertinent comments on some of our modern ways of worship and a valuable chapter on "Prayer, the Characteristic of a Whole Service."

For those who are interested in the "how" of worship as distinct from the "why," there is W. H. Frere's *The Principles of Religious Ceremonial* and Dearmer's *A Parson's Handbook*. While both are written for practising churchmen of the Anglican communion, they deal with elements inherited by us Methodists and can be useful guides when matters of procedure are under consideration.

II

When we turn to the history of Christian worship, as distinct from its principles, we are more in the realm of textbooks. Oscar Hardman's *History of Christian Worship* covers in a very concise way the syllabus of the London University Divinity paper on Christian worship. It follows strict chronological order.

Alongside it could be read W. D. Maxwell's excellent *Outline of Christian Worship* which, as one might expect from a Presbyterian scholar, is very sound on the liturgical forms of the churches of the Reformation. Another useful feature of Maxwell's work is the way in which he traces in all the great liturgies of both Eastern and Western Christendom the two distinct parts—"The Liturgy

of the Word" (our pre-communion) and "The Liturgy of the Upper Room." There is also a very full bibliography.

Horton Davies has done some very valuable work in the field of the history of Christian worship, confining himself chiefly to the hitherto much-neglected period of the Puritans. His magnum opus is entitled *The Worship of the English Puritans* and ought especially to be read by those who do not think that the Puritans had any ideas on worship.

Davies has also written a small handbook covering the history and meaning of worship within the compass of just over one hundred pages and is the ideal book to put into the hands of beginners (of all ages) in the subject. It is entitled *Christian Worship, Its Making and Meaning*.

In utter contrast to this beginner's book I am going to mention Gregory Dix's massive but important book *The Shape of the Liturgy* even though the author says that it is not strictly a history of Christian worship. Dix is an Anglican monk, but he is by no means uncritical of much in Anglo-Catholicism.

His conception of the Eucharist as an offering of the whole church, not by a priest on behalf of others, cuts at the root of much sacerdotalism in episcopal circles today. His description of a pre-Nicene Eucharist—its simplicity and its perils—is a most picturesque piece of writing and one which really makes church history thrilling.

For the first eight centuries or so, Dix can be supplemented by Duchesne's *Christian Worship*. For modern ways of worship one can turn to the recent report of the theological commission of the second World Conference on Faith and Order, *Ways of Worship*.

III

All students of Christian worship know that their subject is made up largely (though not exclusively) of a history of the development of the Eucharist. It runs through all the centuries and across all continents like a golden thread from the Upper Room on the night when he was betrayed.

It is the one unique act of Chris-

tian worship; other faiths indulge in prayer, praise, and reading of sacred scriptures, but nowhere is there a parallel to "*This is my body. . . . Do this in remembrance of me.*" It is also a live question today.

On the sacraments in general, I would mention Canon Oliver Quick's *The Christian Sacraments* from the Anglican side and from the Presbyterian side, Patrick Carnegie Simpson's *The Evangelical Church Catholic*. From Methodism there is an old but useful book by Ryder Smith, *The Sacramental Society*.

Simpson's book can also be compared with that excellent statement of our British Free Church position, *The Catholicity of Protestantism* edited by R. Newton Flew and Rupert E. Davis. P. T. Forsyth's stimulating book *The Church and Sacraments* has now been reprinted, a testimony to a renewed interest in what Forsyth had to say. Some of these books in discussing the sacramental principles life and worship also touch upon the sacrament of Baptism.

On the doctrine of the Eucharist there are some excellent books from the Protestant side. Alexander Barclay's *The Protestant Doctrine of the Lord's Supper* deals most adequately with the teaching of Luther and Calvin.

An even older but valuable book by R. M. Adamson *The Christian Doctrine of the Lord's Supper* is commended by no less a person than Yngve Brilioth, a Swedish professor, as "one of the best modern statements of the doctrine of the sacrament." This sentence occurs in a book by Brilioth that is, in itself, in my opinion one of the best books on the subject, *Eucharistic Faith and Practice, Evangelical and Catholic*.

The Evangelical Doctrine of Holy Communion, edited by A. J. Macdonald, contains a chapter on the Methodist position written by A. W. Harrison. The section dealing with the early Eucharist by Hunkin ought to be checked up with comments in Dix, *The Shape of the Liturgy*. The early Eucharist is again dealt with in detail by a book by Felix Cirlot entitled *The Early Eucharist*.

All preachers who use the Methodist Ritual and who wish to explain

the progress and contents of the communion service to would-be members and communicants must turn to some of the commentaries of the office. We have nothing in this country to compare with Nolan B. Harmon's *Rites and Rituals of Early Methodism* but Methodists on both sides of the Atlantic could profit by a study of the service as it is found in the Book of Common Prayer.

On the prayer book I shall only mention two books, although there are many others. *A New History of the Book of Common Prayer* by Proctor and Frere (various editions, get the latest) is very full and gives the original Greek and Latin verses of many of the prayers.

A composite volume entitled, *Liturgy and Worship*, is a treasure house of information. Its nearly nine hundred pages includes in addition to studies in the Anglican services themselves, essays on worship in general, Old Testament and early church worship, and upon such specific elements as prayer and silence in worship.

IV

Not a great deal has been written on Methodist worship this side of the Atlantic. The names of Ryder Smith and A. W. Harrison have already been mentioned, but perhaps the pioneer in this field is J. Ernest Rattenbury whose valuable little book, *Vital Elements of Public Worship*, ought to be in every minister's hands. There is nothing quite like it I know of and it can be recommended as a concise introduction to not only Methodist worship but to the whole field of Christian worship.

The third chapter is a very timely plea for "balanced worship"—for a little less subjectivism—and chapter four comes right out of the realm of theory down to the hard facts of practice. Rattenbury's suggestions for morning and evening worship are relevant to Methodists on both sides of the Atlantic.

The final chapter is a devotional commentary on the service of Holy Communion. It is not, as the author says, a literary or liturgical commentary; yet it is based on sound liturgical knowledge and written in Rattenbury's fine literary style.

Those who read this book will wish, I am sure, to proceed to the author's larger work, *The Eucharistic Hymns of John and Charles Wesley*. The title of my own book, *The Sacrament of the Lord's Supper in Early Methodism* is itself an indication of its contents and readers of THE PASTOR can refer to the issue of January, 1952, for a review.

John Bishop's book, *Methodist Worship in Relation to Free Church Worship* is the latest contribution to the subject from a Methodist point of view. Here we see our worship against the general background of Free Church worship in England, dealing, as perhaps no other book does, with our distinctive services such as those for Watchnight and the Covenant Service.

The subject is undoubtedly a fascinating one and has real practical value to all who minister. These are in my judgment the best books on worship this side of the Atlantic.

Bibliography

The following books mentioned by this writer are available (new) in the United States:

WORSHIP, by Evelyn Underhill. Harper & Brothers, \$3.50

CONCERNING WORSHIP, by W. D. Maxwell. Oxford University Press, \$2.50

THE PARSON'S HANDBOOK, by Percy Dearmer. Oxford University Press, 12th ed., \$5.

HISTORY OF CHRISTIAN WORSHIP, by Oscar Hardman. Abingdon-Cokesbury Press, \$2.

AN OUTLINE OF CHRISTIAN WORSHIP, by W. D. Maxwell. Oxford University Press, \$2.

THE SHAPE OF THE LITURGY, by Gregory Dix. Alec R. Allenson, Inc., \$10.

CHRISTIAN WORSHIP, by Louis M. O. Duchesne. Macmillan Co., \$4.

WAYS OF WORSHIP (*Report of the Theological Commission of the Second World Conference on Faith and Order*) ed. by Pehr Edwall and others. Harper & Brothers, \$4.

THE CHRISTIAN SACRAMENTS, by Oliver Quick. Alec R. Allenson, Inc., \$3.50

THE SACRAMENTAL SOCIETY, by Ryder Smith. Alec R. Allenson, Inc., \$2.75.

THE CATHOLICITY OF PROTESTANTISM, by R. Newton Flew and Rupert E. Davis (3rd ed.). Alec R. Allenson, Inc., \$1.75

THE CHURCH AND THE SACRAMENTS,

by P. T. Forsyth. Alec R. Allenson, Inc., \$2.50

A HISTORY OF THE BOOK OF COMMON PRAYER, by F. Proctor and W. H. Frere. St. Martin's Press, \$3.

LITURGY AND WORSHIP, by W. K. L. Clarke and Charles Harris. Macmillan Co., \$3.25

THE EUCHARISTIC HYMNS OF JOHN AND CHARLES WESLEY, by J. Ernest Rattenbury. Allenson, \$4.50

The following books are not available (new) in the United States.

Our Heritage in Public Worship, by D. H. Hislop. T. & T. Clark, \$1.75

Christian Worship, by Nathaniel Micklem. Oxford University Press (out of print).

Our Approach to God, by E. R. Micklem. Hodder & Stoughton (out of print).

The Principles of Religious Ceremonial, by W. H. Frere. Mowbray (out of print).

The Worship of English Puritans, by Horton Davies. A. C. Black, \$3.50

Christian Worship, Its Making and Meaning, by Horton Davies. Religious Education Press (out of print).

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Eucharistic Faith and Practice, Evangelical and Catholic, by Yngve Brilioth. S. P. C. K., \$1.96.

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Rites and Rituals of Episcopal Methodism, by Nolan B. Harmon. Abingdon-Cokesbury Press (out of print).

Vital Elements of Public Worship, by J. Ernest Rattenbury. Epworth Press (out of print).

The Sacraments of the Lord's Supper, by John C. Bowmer. A. & C. Black, \$3.50

Methodist Worship in Relation to Free Church Worship, by John Bishop. Epworth Press, \$1.20

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THE BEST IS YET TO BE
By Paul B. Maves

YE SHALL BE COMFORTED
By William F. Rogers

MY FAITH LOOKS UP
By Russell L. Dicks

PASTORS' READING GUIDE

THE PASTOR presents in this section outstanding books chosen from the best of the current books in the fields of special interest to pastors. These books have been selected on the basis of scholarship, good literary style, and usefulness to ministers in their life and work. The purpose of *Pastors' Reading Guide* is to recommend good books for our readers' personal use and to encourage their reading and study of the best in currently published literature. This month's selections are in the fields of Theology and Social Problems.

WALDO BEACH, professor of Christian Ethics, Duke University Divinity School, Durham, N. C.

J. EDWARD CAROTHERS, pastor of First Methodist Church, Schenectady, N. Y.

T. A. KANTONEN, professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio.

CLAUDE H. THOMPSON, professor of Christian Doctrine, Candler School of Theology, Emory University, Ga.

Christian Faith and Social Action

—Edited by

JOHN A. HUTCHISON

Charles Scribner's Sons, 242 pp., \$3.50

ANY pastor within spiritual hailing distance of Union Theological Seminary—or for that matter of any seminary—is surely aware of the profound theological eruption in American Protestantism produced by Reinhold Niebuhr. Niebuhr has proved to be the unavoidable thinker of the contemporary church.

It was his germinating influence that brought into being in 1930 the Fellowship of Socialist Christians, a group which later changed its name to the Frontier Fellowship (not out of deference to any forebear of Mr. McCarthy), and has now been absorbed into the organization known as Christian Action. No title can do justice to the wide spectrum of opinion represented by this group, though they share both social convictions left of center and theological leanings to the right.

The spiritual migration of the group through two decades of troubled history led them to a point where the term "socialist" was no longer apt. They disavow all utopian panaceas, whether "hard" as with Marxism or "soft" as with liberalism; yet they affirm with passion the relevance of the Christian faith to the problems of social action.

Thirteen of this fellowship, including Professor Niebuhr, have set out in this volume to explore the implication of their shared convictions for certain crucial issues in modern culture. The separate pieces have been edited skilfully

into plausible continuity by John Hutchison.

What stands out from the lively differences of opinion is a common indebtedness to Niebuhr. The authors display to a greater or less degree his dialectical habit of thought, a congenital dread of all "simple" solutions, and a sharp skill in diagnosing the departures of secular culture and most of practicing Christianity from the normative Christian faith.

The tone of the volume is best described in this quotation from Niebuhr's essay:

"The relevance of the law of love to the field of social institutions and collective relations is established whenever the religious awareness of the individual, in conscious relation to the divine, is related to the intricacies and complexities of social relations. In that sense, a Christian social ethic requires competent technical judgments. But the relevance of the law of love rests upon a more basic religious consideration. It is established whenever religious experience bears testimony both to the law of love and to that of self-love. For to understand the law of love as a final imperative, but not to know about the persistence of the power of self-love in all of life but particularly in the collective relations of mankind, results in an idealistic ethic with no relevance to the hard realities of life. To know about the power of self-love but not to know that its power does not make it normative is to dispense with ethical standards and fall into cynicism. But to know both the law of love as the final standard and the law of self-love as a persistent force is to enable Christians to have a foundation for a pragmatic ethic in which power and self-interest

are used, beguiled, harnessed and deflected for the ultimate end of establishing the highest and most inclusive possible community of justice and order."

From a common starting-point, the authors branch off into the fields of contemporary thought and culture that represent their special concerns, and in which many of them have written recent significant volumes. The bearings of Christian theology on problems of contemporary education, economics, politics, international relations, and philosophy of history—all are traced out in suggestive fashion.

This is a day when the local parson is under a heavy wind from reactionary social forces that identify Christianity with the American Way, Free Enterprise, and other high-sounding phrases. At the same time it seems that he can no longer find in the theological liberalism of a generation ago a sure footing on which to stand in resisting these reactions.

A symposium of this sort is a profoundly important contribution to this uncertainty and bewilderment in the churches. It provides no storm cellar for hiding against the mounting political and economical reaction. Such a figure would suggest a mood of disillusioned retreat. The spirit of these contributors is more resolute, if not evangelical. Paul's "whole armor of God" is a more apt phrase.

Any weary pulpit prophet, under Monday's juniper tree, can take strength and consolation from these pages. It shows, as have few recent volumes in American Protestantism, the manner in which Christian social action must be both sustained and corrected by the classical Christian faith.—*Waldo Beach*

THIS book is a symposium. Thirteen writers discuss the meaning of Christian action in the various areas of the contemporary struggle. There is a certain continuity provided by the fact that most, if not all, of the writers have maintained a fairly close relationship over a long period of time.

In 1930 the Fellowship of Socialist Christians was formed. The dominant personality was Reinhold Niebuhr. In 1947 the group changed the name of their organization to Frontier Fellowship. In 1951 it was changed again and is now known as Christian Action. The writers of this symposium are identified with this organization which currently publishes a quarterly journal called *Christianity and Society*.

Without question we have in this book an assortment of first-rate talent. Among the contributors are Paul Tillich, John C. Bennett, Liston Pope, and Professor Niebuhr. The others are not as well known but they are not overshadowed in this volume.

The question before us is a hard one, namely: is Christian action a politico-economic program or something else? The answer of this book is that it is "something else."

This "something else" is not too easy to define. This reviewer has thrown a considerable quantity of paper in the wastebasket attempting to say in a sentence what this book takes chapters to affirm. At grave risk of being in error it would seem that Christian action is here defined as a certain capacity of the individual to recognize the quality and quantity of sin which is resident in all social action.

We are told that Marxism was rejected by certain members of this group because of its utopianism and its arrogant assumption that it could predict the future and achieve its pre-announced goals. They assert that this arrogance is the source of its totalitarianism. Pride is the soil of sin, and it can provide the justification of any method that promises to secure the "noble objective."

Christian action, so the writers in this symposium would say, is never possible in the politico-economic affairs of life. Everything in those areas is tainted. We should act, however, as best we know how and the thing that distinguishes a Christian is his readiness to admit that his action (however good) is sinful. Matters are even worse than that because in actuality the "true Christian" does not exist.

We begin to lose our way in this tangle of paradox. Perhaps the best thing to do is read the book. It is full of insights into the nature of Marxism and it clears the way for a sharper view of what it means for us to surpass communism. It is worth something to read that Christianity must not rest merely as a bulwark against Stalinism.

This book, however, is an irritation. There are scores of phrases that do not mean anything. It is time for us to outgrow such language as "the impossible possibility" and "both affirms and denies"—along with the rest of that "menagerie" of paradoxical phraseology imported from Continental theology.

This book is realistic about human nature. Social action has to begin with human nature. It is time we found that out. This book helps us there. But is that where we stop? Is Christian action to refrain from adopting specific politico-economic programs? Niebuhr says "Yes" on page 229 but Pope

cites several instances of successful Christian action and calls for more. Bennett speaks along the same lines as Pope, but the rest of the book agrees with Niebuhr that politico-economic action just cannot be classified as Christian.

This reviewer believes that the evidence supports Pope and Bennett. This century has witnessed some magnificent politico-economic action that merits unreserved designation as "Christian." There just was not anything sinful about settling displaced persons, church world service, and a number of other actions.

But back to the book. It is a preacher's book. It irritates, refreshes, stimulates, and inspires. It presents vast learning and there is one additional thing to be said: the writers of this symposium could well consider a second volume on "patterns of Christian action." No other group in America is so well qualified to do it, and the process might lead the other members of the group to move in the direction of Pope and Bennett.—**J. Edward Carothers**

A Theology of the Living Church

—By **L. HAROLD DEWOLF**
Harper & Brothers, 383 pp., \$5.

THE APPEARANCE of a book like this could almost be predicted. In a day when the main stream of theology has left idealistic metaphysics behind, sought through exegetical and historical research a closer orientation to its own inherent resources, and discovered in the thought forms of realism or of existentialism a more congenial medium for expressing the Christian *kerygma*, it was inevitable that personalistic idealism should seek to bring its dogmatics up to date, if only to justify its claim to be considered as a uniquely Christian type of thought.

DeWolf's theology may be described as rationalistic moralism. As in his earlier book (*The Religious Revolt Against Reason*, Harper & Brothers, \$2.50) he is a champion of reason. He conceives the task of systematic theology to be discovering, expounding, and defending of certain "truths." The criterion of truth is comprehensive coherence, the personalistic variant of Hegel's "The rational is the real." Hence much of the content of the book belongs in what is traditionally known as "natural" theology.

Christian doctrine cannot be pre-

sented before theism in general is shown to be valid, and rational evidence must be adduced for the Christian belief in God and in life after death. There is little if any recognition of the possibility that even the most coherent system of thought may have a wrong orientation to God, because reason, like the rest of man, is in need of regeneration.

Actually, from a purely Christian point of view, this method achieves far less vital coherence among the "truths" it discovers than does, for example, the radical Christ-centeredness of Brunner's method. Moreover, the rationalistic predilection compels the author to make short shrift of such a basic doctrine as the Trinity, in which the permanent significance of the Christ-revealed God for the Christian community finds its epitomization, but which means little to natural reason.

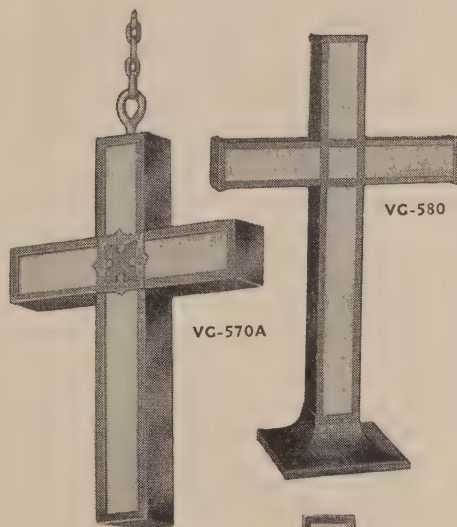
The moralistic emphasis is evident in the constant references to an implicit canon of "worth" which we possess quite independently of God and by which we proceed to judge Him. God must be "worthy of obedience." He is not "worthy of trust" unless He can assure us that He has overcome death for us. The object of our faith must be "worthy of commitment."

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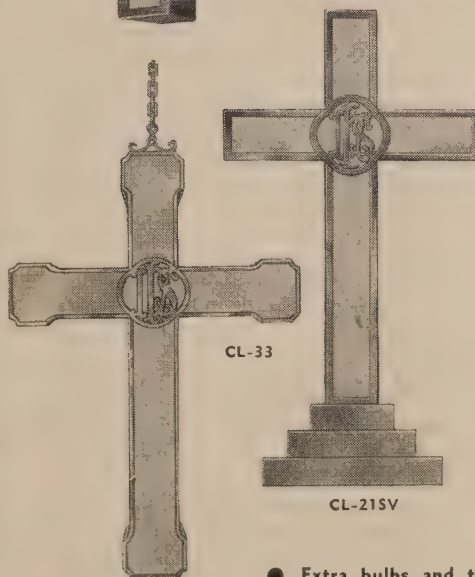


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In other words, we know what we want and what is good for us, and we go shopping around for a God who will measure up to our standards. This type of anthropocentric moralism—which is a far cry from the gospel—conditions the author's thinking throughout and becomes especially clear in his treatment of Christ and the kingdom.

The atonement, of course, is cast into the mold of the Abelardian "moral influence" theory. The "immanent" kingdom is essentially little more than the utopia of the old social gospel.

Typical of the shallowness of the moralizing tendency as a reference to Romans 7, a chapter in which Augustine, Luther, and Calvin saw a description by the Christian Paul of the inner tensions of faith but which the present author blithely assumes to be nothing more than a "confession of his moral impotence before his conversion."

The difference between evangelical theology and the moralism here offered as its substitute appears clearly in the following criticism of Nygren's interpretation of *agape*: "It would be quite unthinkable for me to approach God in the hope of giving Him some good (*sic!*) without hope of any spiritual profit for myself."

This approach results in an amazing lack of perspective and of depth. An entire chapter is devoted to "The Fallibility of the Bible," but the resurrection of Christ, the pivotal theme of the apostolic witness, receives only incidental attention.

The book bears indeed throughout, to use Carl Stange's expression, an achievement-character rather than the gift-character of the Christian gospel. Finally, with its failure to grasp the eschatological perspective of the gospel, it affords no comprehensive view of the Christian hope but ends tamely with a rather trite discussion on prayer.

The title is misleading. The book reflects the atmosphere of a classroom in which the philosophy of religion is being discussed but which is quite remote from the life of the church. Anyone who is engaged, for instance, in wrestling with the difficult problems issuing from Lund and coming up at Evanston will recognize its inadequacy at once.

Here is an author whose heart is in the right place but who is prevented by his adherence to an irrelevant method from penetrating into the central and vital issues of Christianity. This is not

a theology of the living church but a theology of an epigenuous personalism.
—**T. A. Kantonen**

THIS volume is a reply to critics who regard Methodism as deficient in dogma. The author as logician, theologian, and philosopher has produced an extremely well organized study. After an epidemic of unnecessarily obscure publications, this one is refreshingly understandable. Yet it is a scholarly treatise, not mere pabulum for uninformed laymen.

Professor DeWolf has presented a convincing defense of theism. While in no sense minimizing the God-centeredness of theology, he rightly recognizes the priority, in time, of theological *method*. Theology as an intellectual endeavor must begin with the theologian; epistemology must precede metaphysics. And while ultimate truth transcends coercive demonstration the author shows, through what he calls "comprehensive coherence," that theology is as intellectually respectable as any other discipline.

Its validity, however, must be known from *within* the tradition, by the practicing Christian in the "Way." As with all truth, from mathematics to mysticism, both reason and faith are involved in the knowing process; and revelation requires both a rational and a believing response.

In the light of the author's obvious personalism, his statement, in a note on page 64, that such a philosophy "is not presupposed in this volume," is puzzling. For that is just what is manifestly presupposed in his theistic arguments—so well done that those of us with a kindred spirit welcome it heartily.

The study of man is also personalistic. The author shows the influence of neo-Reformation theology but never forsakes his Wesleyan tradition. His treatment of "original sin" is empirical, man's moral debacle being argued biologically, culturally, and psychologically. But DeWolf never leaves any doubt that man, despite his moral defection, may freely respond to God for rehabilitation. In fact, one of the most excellent aspects of the book pertains to the discussion of human freedom. Concerning the origin of man, not all theologians will accept creationism as readily as does the author, preferring the more characteristic Protestant traducian view.

In the Boston tradition, divine limitation is frankly asserted, especially God's power and knowledge—but not to the extent as did the late Edgar S. Brightman. And the holiness of God is strongly defended. Miracles are recognized as commensurate with a theistic view of the universe. Even the existence of angels is regarded as probable. The future life is affirmed in terms of man's relation to God—not a purely "natural" survival. The assurance of immortality lies in Christ.

DeWolf has given careful attention to the idea of conversion. Evangelical experience is vigorously urged, although a greater emphasis upon the witness of the Spirit would have strengthened the discussion. And, in the light of the widespread revival of interest in the peculiar Wesleyan doctrine of Christian perfection, especially since 1927, to give no consideration at all to this subject is manifestly unsatisfactory.

To this reviewer the most serious defects pertain to the discussion of Christ and the Holy Spirit. The author's indebtedness to D. M. Baillie in asserting "no more docetism" is not matched with Braille's rejection of any sort of "toned down Christology." (See *God Was in Christ*, Charles Scribner's Sons, p. 132, \$2.75.)

In asserting the divinity of Christ the author discards many manifestly humanitarian views. But if we accept, with Professor Kerr of Princeton and Professor-Emeritus Lewis of Drew, that Jesus was the Son of God who became the Son of Mary (rather than the Son of Mary who became the Son of God) as this reviewer unhesitatingly does, it seems doubtful that DeWolf's treatment, despite its many excellences, is adequate. One would not wish to be unfair, but the echoes of Ritschl and Dorner seem too evident. Likewise, to have no reference to Christ as Son of Man, nor to the *Kyrios* concept is unfortunate. And there is serious doubt that the idea of the Virgin Birth has been given its day in court.

Since DeWolf does not hesitate to stand with the Sabellians in his view of the Holy Spirit, he will not be surprised when he is criticized for his friendliness to this heresy. Such a view will continue to be inadequate for those who affirm a full Trinitarian faith.

In spite of obvious limitations, however, certain minor irregularities in the Bibliography, and even clear-cut disagreements, this reviewer plans to use this volume in basic courses in Systematic Theology. After all, the perfect textbook has yet to be written.—**Claude H. Thompson**

REVIEWS

The Care of Newborn Christians

EFFECTIVE EVANGELISM (THE GREATEST WORK IN THE WORLD), by George E. Sweazey. Harper & Brothers, 284 pp., \$3.50

A book on evangelism is still something of an event in this generation. Like Rip Van Winkle, evangelism had a long sleep, and only in recent years has there been evidence of an awakening. This book is a good contribution to the growing field of evangelistic literature of our time.

The author writes with authority, for he is Secretary of Evangelism for the Presbyterian Church, U.S.A.

The most valuable part of the book is to be found in the first six chapters in which Sweazey deals with the underlying fundamentals of evangelism—definition, motivation, objectives, personal requirements, and evangelistic appeals. One wishes that the author might have explored more profound levels of thought at this point, rather than to have consumed so much space going over the old ground of techniques of evangelism made clear by such stalwarts as Karnahan, Black, and Bryan.

While it is sometimes tedious to retravel familiar roads, I must say that the author makes the journey pleasant with witticisms such as the following: "There are five essential pieces of equipment for a church—a Bible, a pulpit, a communion table, a baptismal furnishing and a file of prospective members." This facility for epigrammatic expression gives life throughout the book.

Here are a few such sayings selected almost at random: "Any evangelistic method must be taught to a church as a boy is taught to use a gun—the first lessons must be on its safe handling." "The layman who tries to tell someone about Christianity, and spends the next day thinking of the things he wishes he had said, will be learning more practical theology than in a year of pew warming." "If we treated newborn babies as carelessly as we treat newborn Christians, the infant mortality rates would equal the appalling mortality of Church members."

The author is to be commended especially for his comprehensive treatment of the subject of the care of new members. If the church of today takes

this matter seriously, the reviving evangelism will be called blessed by the coming generation; if the church does not deal seriously with this aspect of the evangelistic task, those who follow us will turn away in disappointment and perhaps even in disgust.

The heart of the book is to be found in four words that are used to describe the task of modern evangelism: contact, cultivation, commitment, conservation. The book will have its greatest value for the pastor who needs to know how to take hold of the evangelistic responsibility he faces in his community.—Ray W. Ragsdale

Our Literary Heritage

EARLY CHRISTIAN FATHERS, ed. by Cyril C. Richardson (Vol. I, "The Library of Christian Classics"). Westminster Press, 415 pp., \$5.

ZWINGLI AND BULLINGER, ed. by G. W. Bromiley (Vol. XXIV, "The Library of Christian Classics"). Westminster Press, 364 pp., \$5.

"The Library of Christian Classics" will present in twenty-six volumes an English translation of the most important Christian writings from the Apostolic Age through the period of the Reformation. The series is planned under the direction of three general editors: Henry P. Van Dusen, John T. McNeill,

and John Baillie. The general editors have entrusted the preparation of the various volumes to some of the most capable scholars of the United States, Canada, Scotland, and England.

When completed this series will be the most representative and comprehensive anthology of Christian literature in English. Publication plans look toward the issuance of four volumes of the series each year. Ministers who will carefully study each of these volumes as they appear will find themselves gaining a mastery of the Christian literary heritage which they could not secure in a lifetime of haphazard and undirected reading.

These initial volumes set a very high standard for the series. Each is a fresh translation of significant Christian writings, prefaced with illuminating introductory essays and invaluable bibliographical aids which provide ample guidance for further study or research. A high degree of scholarship and good judgment is demonstrated both in the selection and presentation of the materials.

Cyril C. Richardson was assisted in the preparation of the *Early Christian Fathers* by Eugene R. Fairweather, Edward Rochie Hardy, and Massey Hamilton Shepherd, Jr. This volume represents representative types of Christian literature which circulated during the second century. These books are like open windows that enable the modern reader to look out on the early church working at the task of practicing, extending, defending, and teaching the Christian faith.

REVIEWERS

JACK ANDERSON, pastor of White Temple Methodist Church, Miami, Fla.
J. MINTON BATTEN, professor of Church History, Vanderbilt University School of Religion, Nashville, Tenn.

R. G. BELCHER, secretary of the Interboard Committee on Christian Vocations, Nashville, Tenn.

JAMES T. CLELAND, professor of Homiletics, Duke University Divinity School, Durham, N. C.

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CARL MICHALSON, professor of Systematic Theology and Philosophy of Religion, Drew Theological Seminary, Madison, N. J.

RAY W. RAGSDALE, pastor of Westwood Community Methodist Church, Los Angeles, Calif.

HERBERT E. STOTTS, professor of Rural Church, Iliff School of Theology, Denver, Colo.

CLAUDE WELCH, assistant professor of Theology, Yale Divinity School, New Haven, Conn.

Volume I includes letters of Clement of Rome, Ignatius, and Polycarp. The "Martyrdom of Polycarp" furnishes an example of the literature recording the faithful witness of the early Christian martyrs. "The Didache" provides a mine of information about church practices as described in an early manual prepared for the guidance of Christian workers. The so-called "Second Letter of Clement of Rome" provides an interesting sample of early Christian preaching and provides convincing evidence that preaching has improved since that time.

Apologetic literature is presented in the so-called "Letter to Diognetus" and apologies written by Justin Martyr and Athenagoras. Selections from Irenaeus illustrate the efforts of Christian leaders to explain the Christian faith in terms which would insure its preservation despite determined attempts to cut away its historical foundations as based on the Hebrew religious heritage, the mission and teaching of Jesus, and the beliefs and practices of the church of the Apostolic Age.

Volume XXIV provides selections from the writings of Zwingli and Bullin-

ger that indicate clearly the distinctive emphases of these pioneer leaders of the Reformation in Switzerland. Some readers will think that Bromiley should have included selections from Zwingli's *Commentary on the True and False Religion*, which gives the most comprehensive summary of his teaching.

However, the selections offered amply set forth the points at issue between early Swiss Protestantism and Roman Catholicism. They also indicate the difference in views between the Swiss reformers and Luther. The inability of Luther and Zwingli to agree on the doctrine of the Lord's Supper created a major line of cleavage within Protestantism. This cleavage was an important step toward the beginning of a new era of denominationalism.

Additional volumes of this series will provide readers with adequate original source materials for the understanding of the development of Christian doctrine, polity, and worship throughout a period of fifteen hundred years. "The Library of Christian Classics" gives every promise of becoming one of the most significant religious publications of our age.—**J. Minton Batten**

Army of Workers

GUIDING WORKERS IN CHRISTIAN EDUCATION, by **Frank M. McKibben**. Abingdon-Cokesbury Press, 160 pp., \$1.75

What to do with that army of two million volunteer workers in Protestantism's educational program, one-half million of which are new each year, is the subject of this book. The purpose of the book is to indicate ways in which the pastor, the director of religious education, or a lay "supervisor" may help them become effective workers.

Although some of the earlier chapters seem needlessly repetitious, the last three are especially helpful. The final chapter previews a brief but useful introduction to the possibilities of simple testing and measuring in the church school.

Perhaps McKibben does not always emphasize sufficiently the distinctly Christian context in which Christian education must take place, nor does he give help on ways in which the "supervisor" may guide the worker into a better understanding of the faith itself.

On at least one occasion he seems to repeat the mistake that religious educators have often made, by making *means* take precedence over *ends*. Democracy and religion in church groups seem to be almost equated, with Chris-

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tian groups being considered as basically democratic rather than democracy being thought of as a means of achieving Christian fellowship and unity.

Although the busy pastor may find some of the first part not especially relevant, he ought to read on to discover the many excellent suggestions in the book. The pitifully inadequate work of Christian teaching could be improved a hundred-fold if pastors would only take seriously their task of "guiding workers of Christian education."—**Howard Grimes**

Faith and Work

CHRISTIAN VOCATION, by W. R. Forrester. Charles Scribner's Sons, 223 pp., \$3.

It has been a long time since anyone has attempted a scholarly piece of work on the meaning of Christian vocation. Consequently, the church at large will be grateful for this excellent book.

Protestantism, especially in America, has never faced realistically its doctrine of vocation. This book does. It will move all who read to think more carefully about the relationship of faith to work and the meaning of Christian vocation.

Forrester is professor of Christian Ethics and Practical Theology at St. Mary's College, University of St. Andrews, and his Calvinist background is apparent on every page. His emphasis upon the relationship between duty and vocation, and the equation of vocation with election, will sound a new note in many years.

"The vocation of some need not necessarily be the duty of all." "Kant has been too widely adopted as the prophet of the Christian conscience," and "It is a matter for congratulation that we have at last escaped from the endless relativity of humanistic ethics," he says. So the author joins other popular theological writers of today in making the optimistic liberal the whipping boy for a generation of theological mistakes. *This is not new.*

The book is divided into two sections. The author indicates that the first is "mainly theological" and the second "mainly sociological." However, these divisions will not be so clear to the average reader and when he has finished reading the book he will know that he has been dealing with a theological treatise.

In the first section Forrester deals with such matters as the meaning of vocation, and the idea of vocation as it is expressed in the Bible. In separate chapters he inquires "Are There Two

Standards of Morality?" and "Is Pacifism a Heresy or a Vocation?" In the process of answering the first he needles his Protestant friends by suggesting that the Catholic has been more realistic in recognizing that you cannot expect the same degree of perfection in secular workers that you expect of those who do "religious" work.

But he goes on to say "it cannot be right to debar the great masses of mankind by reason of the necessities of their life in the workaday world and in

their homes, from the possibility of attaining to a perfection reserved only for the celibate living in a monastery. . . . There are not two moralities."

In answering the second question he says, "Pacifism which is based on a naive belief in the sweet reasonableness of human nature is a heresy." Later he adds, "Now, on a vocational ethic, we recognize the value of certain proposals consists precisely in the fact that they are not for everybody, but cannot be condemned as heresies accord-



Karl Barth's Church Dogmatics

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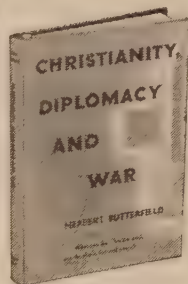
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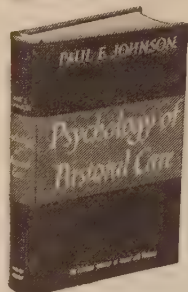
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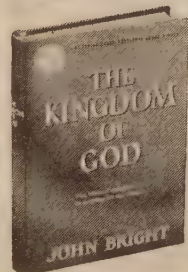
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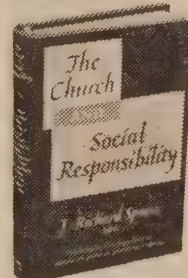
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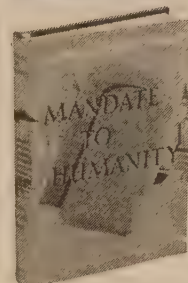
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ingly. . . . The treatment of pacifists by Church and State in the last two wars is an interesting illustration of the advance made towards a vocational ethic in which conviction and charity can enlighten each other."

The relationship of conscience, ambition, and destiny to vocation are similarly discussed in a helpful and illuminating way. "A sense of Christian vocation is the only Christian sublimation of ambition," says Forrester.

The second section of the book brings a wealth of information about the development of the idea of vocation and attitudes toward work that have been held by people in different times and places. The Greek scorn for manual labor is here documented, although the author believes there is sufficient evidence to prove that we have judged the Greeks too harshly at this point.

By way of contrast, however, the Hebrews believed that (1) God is continually at work and man is called to consider his work; (2) God is at work on behalf of man; and (3) as man is created to work and in so doing to share in the nature of God, God appoints him his work and it is to be done for the glory of God.

In discussing the contribution of the Reformation to the idea of vocation, Forrester gives full credit to Luther for his clear annunciation of basic principles, but he believes that Luther's conservatism subsequently resulted in a quietist emphasis that robbed his bold doctrine of its full effect. It remained for Calvinism, in the author's opinion, to give a dynamic interpretation to the Reformation doctrine of vocation.

Every good book must have at least one serious fault. In this particular volume it comes at the point of the religious experience of "call." The fact that every Christian man has his calling is made abundantly clear. The call to the ministry in a "cosmos of callings" is discussed. That there is a relationship between conversion and calling is indicated. But what happens to a man at the time he is called, how a man is called, and the psychological aspects of the experience of call with their theological implications, are ignored.

This volume should be read by every minister. It will stimulate his thinking about his vocation, provide him with homiletical material, and undergird his work as a counselor—especially in those situations where vocational choice or adjustment is involved. For some of the same reasons it should be commended to thoughtful laymen. Finally, it should be called to the attention of many in the field of vocational guidance

who have highly trained skills but whose philosophy of vocation is limited.

This is a significant book. No other book written in this field in the next ten years can avoid reference to it.—
R. G. Belcher

Shall I Live or Die?

MAN'S SEARCH FOR HIMSELF, by
*Rollo May. W. W. Norton & Co., 227
pp., \$3.75*

I was reading Paul Tillich's *The Courage to Be* when I received May's new book. Tillich is a stirring theologian; May a pioneer in interpersonal relations. I was surprised and delighted to find them both throwing the spotlight on the individual.

May's book is not written about the mentally ill. Neither is it a "self-help" book offering everything this side of the moon in six easy lessons. It is for lonely, anxious, discouraged, frustrated people who face the increasing threat of the insecurity of this age.

The main difficulty is that we have sought the meanings of life outside ourselves. We have let others tell us not only how to act but what we want and how we ought to feel. We have become "hollow" people directing our lives by the expectations of others; performers who act rather than people who live. We are lonely because we have lost an awareness of ourselves and of the tragic significance of life.

The answer is to be found in the struggle to be a person in our own right. We must learn not to depend on the recognition and acclaim of others to give significance to our life, nor to prop ourselves up with honors and positions of importance. The most difficult lesson a man has to learn is that he is more important than what he does.

By placing the center in himself he can escape two false methods of achieving significance: mock humility that condemns self, a substitute for self-worth; and self-inflating, a cover-up for insecurity. Another dilemma may also be resolved: the temptation to let life push him around; or to be continually engaged in doing things. Creative self-consciousness, which may be achieved only rarely, comes not in denying but in affirming self.

Freedom and life cannot be given; they must be achieved. If one does not choose to live, to accept the responsibilities for himself, and struggle to be himself, then one way or another he will kill himself. The growing significance of psychosomatic medicine bears testimony to this truth. Religious people are

more concerned to do something about their lives, but they are apt to seek a dependent relation, to feel "the divine right to be taken care of."

When religion permits this shifting of responsibility, an unhealthy condition develops. In refusing to cast himself down from the mountain Jesus resisted the temptation to prove God was protecting him. Constructive religion "strengthens the person in his sense of his own dignity and worth, aids him in his confidence that he can affirm values in life, and helps him in the use and development of his own ethical awareness, freedom and personal responsibility."

"Courage is the basis of any creative relationship." It takes courage to disagree and stick out one's neck, and give up the compulsive desire to be praised. Love cannot be forced. Our capacity to love depends on our capacity to be a person in our own right. It takes courage to discover truth, especially about ourselves. Man's ability to transcend time distinguishes him. And yet the fear of death, of getting old, often increases the feeling of insecurity.

Efforts to escape the present, either by flight into the future or living in the "good old days," are attempts to deny life. "A person is afraid of growing old to the extent that he is not really living now."

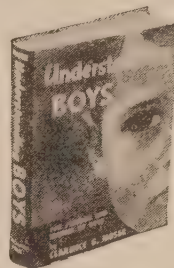
"To confront the reality of the present moment often produces anxiety. On the most basic level, this anxiety is a kind of vague experience of being 'naked'; it is the feeling of being face to face with some important reality before which one cannot flinch and from which one cannot retreat or hide." He describes Tillich's "courage to accept one's finiteness" as "the courage to be and trust one's self despite the fact that one is finite; it means acting, loving, thinking, creating, even though one knows he does not have the final answers, and he may well be wrong. But it is only from a courageous acceptance of 'finitude,' and a responsibility acting thereon, that one develops the powers that one does possess—far from absolute though they be."

The author does not offer easy answers, or magic. The book is not difficult to read. There are enough illustrations, brief references to "cases," and personal experiences to satisfy those only casually interested in this area. Like the struggle to be itself, the book can be as meaningful to the reader as he is willing to struggle with his own needs and insecurities.—**Jack Anderson**

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"Once-born" Theology

RELIGION AS SALVATION, by *Harris Franklin Rall*. Abingdon-Cokesbury Press, 254 pp., \$3.

Dr. Rall is well known to Methodist pastors as professor emeritus of theology at Garrett Biblical Institute, and as the author of a number of major works.

The present volume is in many ways a sequel to Rall's chief previous work, *Christianity—An Inquiry into Its Nature and Truth* (1940), and carries the discussion forward into a survey of the full range of the Christian doctrines of man, sin, and salvation. Here we come to the heart of the Christian faith, for Christianity is centrally a religion of redemption.

Throughout his career, Rall has stood in the tradition of "evangelical liberal-

ism," that is, a point of view that is liberal in spirit, marked by humility and tolerance and the openness to new truth, but which is also firmly committed to the historic faith of the church.

Religion as Salvation is characterized by many of the values of this outlook. It is also marked by clarity of style, by comprehensiveness in scope, by frequent reference to classical theological formulations, and by continual appeal to the verities of Christian experience.

At the same time, some serious questions must be raised. Certainly Rall is well acquainted with the contemporary renewed appreciation of traditional Christian views of the depth of human sin and is sympathetic to the criticism of early twentieth-century optimism. He does not take the human problem lightly.

Yet one cannot help wondering whether his theology really makes room for the experience of those William James has called the "twice-born," or for the category of "despair" as emphasized by Kierkegaard, Tillich, and others. This is still a theology for the "once-born," and consequently there is relatively little appreciation for the problems at the root of the Augustinian-Calvinistic tradition.

The treatment of traditional views, and of some contemporary positions, is also weakened by frequent oversimplification. Thus conceptions of extreme transcendence of God are assumed to be invariably correlated with the impersonal and the nonethical (though immanentist conceptions have perhaps more often been impersonal), and "neo-orthodox" theologies are considered to be all of one piece.

Moreover, Rall's argument always proceeds in terms of the "personal," "ethical," "experiential," "historico-social," as over against the "speculative" and "metaphysical," or the "extreme mystical," "sacramentarian," "mechanical," "physical," "impersonal," and the "legal-political" or the "legalistic-institutional."

At best, this involves grave oversimplifications in the identification of Calvinism with a "mechanical" view of salvation, or Catholicism with "sacramentarianism," or the supposed contrast between the "personal-ethical" and the "metaphysical." At worst, this tends to reduce theological discussion to the exchanging of verbal tags.

In similar vein, one feels that in this book many problems are wrapped up a little too neatly, in such orderly and reasonable fashion that there remains little of the sense of discontinuity and profound mystery that has haunted the

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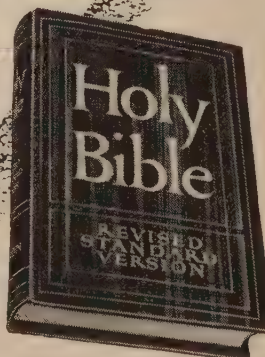
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great theologians. There is a place for mystery to be sure (cf., for example, p. 179), and Rall never makes light of theological problems.

But he is able to dispose rather easily of such assertions as that "sin proceeds from a wholly inexplicable act of will in opposition to God," (p. 68 f.), and to affirm of the life-giving fellowship with God (that is, salvation) that "there is something divine here, but nothing magical or mysterious. We may not be able to explain it, but the experience is open to everyone."

In part, this is because Rall feels that the appeal to Christian experience as the norm for theology, and to the personal and ethical, eliminated many of the difficulties of traditional theology. To my mind this is an illusion. To set the problems of sin and redemption unequivocally in the context of personal relations may help us to gain a more adequate perspective on them, but this does not really make any simpler such tantalizing problems as the origin of sin or the doctrine of atonement. One may still ask of the "why" of sin (cf. p. 72 f.) or whether the death of Christ has any more than revelatory significance (cf. p. 130 and ch. X *passim*).

In spite of such difficulties, the reader will find much here that is of permanent value in understanding the Christian faith in redemption and a very useful introduction to the meaning of salvation, of atonement and sanctification, of the means of grace, including the church and the sacraments, and of social as well as individual salvation.—*Claude Welch*

For Rural Pastors

RURAL CHURCH ADMINISTRATION, by Rockwell C. Smith. Abingdon-Cokesbury Press, 173 pp., \$2.

There has been a feeling of need for a book of this sort with a fresh approach and new insights in the field. Smith has given an outstanding illustration of how one may approach freshly a familiar subject. With simplicity and clarity he has established a new standard in the understanding of rural church administration as contrasted to urban and large town work.

We have too glibly assumed that the early techniques of The Methodist Church are just as practical for the church today as in the day they were set forth by Wesley and his followers. Increasingly we feel the need for a clear-cut distinction between the field of town and country work and the urban work of the church. People do not react

to the organization of The Methodist Church in the same way in the urban community as they do in the rural.

The reason for this difference in approach has been well set forth by the author in such statements as these: "Rural society has more men than women; urban society more women than men. In 1950 in all the urban population of the United States there were 94.1 men for every 100 women; in the rural nonfarm population there were 101.3 men per 100 women." "Differences which do exist are of a degree. Rural people live and work in a society governed less by the clock and more by the calendar."

It is not enough to indicate the peculiar nature of the rural church and the need for a book in rural church administration. Smith has gone on from this sharp delineation of the area of his responsibility to give a workman-like presentation of such functional areas as the minister's personal schedule, the parish structure, the program and planning of church activities throughout the year, the reasons for a parish budget, and ways of organizing and raising the budget.

He has done a good job of setting forth some ways of financing the rural church that are unique in their applicability to that particular situation.

The question of the nature of rural worship as contrasted to urban worship is a complicated one. Simpler architectural settings and in many cases an unskilled leadership has made parish worship in rural community a difficult part of church life. This author has given some excellent suggestions for the organization and presentation of the worship aspects of the church life.

With a fine insight into the minister's task in the rural community, Smith has given illustration after illustration of the ways in which his relationships to the people are different from those of the urban pastor. The ministry to the sick, the bereaved, and the counseling function of the minister are set forth in an orientation that is particularly adaptable and appropriate to the rural church.

Of all the illustrations in the book we like this one—it concerns infant baptism—best: "What a freight little Eddie Putnam carries as his parents bring him forward to the altar rail of the church!

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This is the spirit of the rural church, and no pastor serving the rural church can afford to be without this guide to *Rural Church Administration*.—**Herbert E. Stotts**

Return the Homily

HERALDS OF THE GOSPEL, by H. T. Lehmann. Muhlenberg Press, 76 pp., \$1.25

This little book on preaching is one that seeks to recover the first-century emphasis on proclamation, pleading for the use of the homily as the sermonic form and underemphasizing the American interest in application. It is an intelligent, New Testament centered, sincere plea for a Christocentric understanding of the Word of God, which links the altar and the pulpit and is orally delivered ("heralded") on every possible occasion when two or three are gathered together under the auspices of the church.

I am glad that this study came my way, but I have reservations about its value for the minister in the parish. The primary criticism of it is that it is too small a volume to set forth with clarity and in detail its central theme.

Lehmann assumes a knowledge on the reader's part of the classical theological-dramatic character of the conflict between God and Satan; of the essentially complementary functions of the altar and the pulpit in the Lutheran tradition; of the place of "in faith" in understanding the Cross. Many of us are not as theologically or ecclesiastically literate as he is. There is just too much stuff in too small a compass.

There are two places where in friendly argument I would cross swords with him. First, is the basic New Testament method of spreading the gospel "proclamation"? Even if it be so, must it not necessarily be followed by "teaching" to explicate and implement the proclamation?

Moreover, is the task of the

eleven o'clock Sunday sermon to baptized Christians proclamation or teaching? Second, is the American stress on application contrary to our Lord's procedure? Are the parables of the Pharisee and the Publican, and the Good Samaritan not fairly specific application?

Paul writing to the Corinthians on the need for a collection rebuts much of the argument that a sermon to raise money for foreign missions tends to be propaganda rather than proclamation.

Even so, this is a book with a valuable emphasis and I am happy to have it in my homiletical library.—**James T. Cleland**

Eyewitness Account

REPORT FROM CHRISTIAN EUROPE, by Stewart Winfield Herman. Friendship Press, 210 pp., \$2.50

This book speaks intimately of the ecclesiastical perspectives in motif number one of the news of the day; and it is, as its title suggests, a factual report. The facts have been arranged by a discerning interpreter who has also pointed them up in a way conducive not so much to conclusive judgments as to a process of reflection and, ultimately, a course of action.

Every Christian who has spent a summer in Europe since the war is asked upon his return to evaluate the European church. The question is generally rooted either in curiosity or in suspicion and fear. Short term observations are an utterly hazardous basis for dealing with such questions. Herman, however, has made his observations after seventeen years of personal involvement in the European religious life, and his answers came in a way to encourage discussion.

This is how the story unfolds: A sketch of the post-war exhaustion of all phases of European life is followed by references to signs of spiritual vitality and to the role of the church in the unification of Europe. Europe is, indeed, "the hubbub of the universe."

Thereafter the major questions are posed: Is the church, which has a reputation for treating the wounds of society, doing anything to file down the rough edges of society on which people hurt themselves? In this area where the church has been so dependent on the state (northern Europe) and the state so dependent on the church (southern Europe), is there any indication that the Christian faith is playing a creative role in political decisions? How success-

fully is the Protestant church able to navigate seas dominated by the two European Leviathans, Roman Catholicism and Russian communism? To what extent does future peace in Europe depend upon what Protestant Christians can do?

The effect of this study is to turn American curiosity about Europe's churches into deep brotherly concern. Their problems are increasingly ours—no longer in the sense that we are relief agencies pouring in aid from the outside, but in the sense that we are members of the same body, living in the same world, struggling against the same principalities and powers. *Report from Christian Europe* is valuable reconnaissance by which Christian America can organize its own offensive.

There is also a very immediate and practical use for this volume. In August 1954 several hundred European churchmen will join American Christians and Christians from around the world in the second assembly of the World Council of Churches at Evanston, Illinois. The theme of the assembly will be "Christ—the Hope of the World."

This conference will make it easy for American Christians, whether delegates or not, to participate in the problems of world-wide Christianity. Herman's book has already made it inexcusable for American Christians to fail to understand the urgencies and perplexities that will animate the discussions of their European guests.—**Carl Michalson**

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What Will It Be?

¶ World government is inevitable because the world has become a geographic unit and the means and the power are at hand to give it organization. There remain only these questions: What are the circumstances under which it will come about? Will it come in time to avert a new war? Will it come about as the result of a war? In either case, what kind of government will it be? Will it be a government of clearly defined and limited powers? Or will it be a world totalitarian system? Will it be truly representative of the human community or will it reflect the wishes of a small group intent on using its vast and unprecedented power to stay in power and enlarge its power? Will it ennoble man or diminish him, inspire him or degrade him? Will it be congenial to his inner growth? ¶ The world unit at present is in a condition of near anarchy. Sooner or later the anarchy will give way to organization. . . .

—Norman Cousins, in *Who Speaks for Man*
(Macmillan Co., 1953)

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